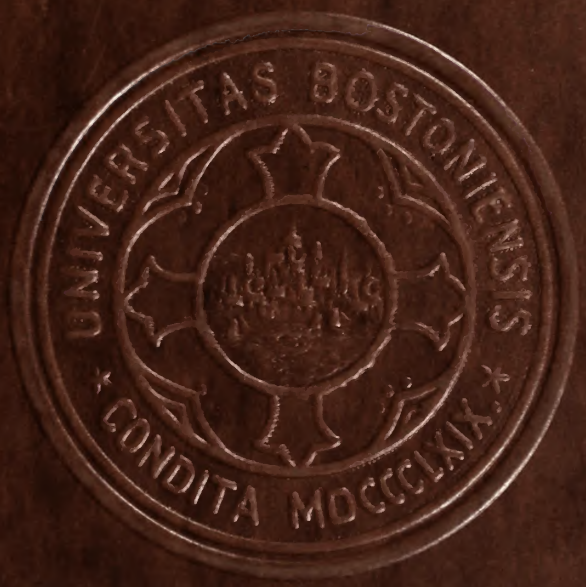


UNIVERSITAS BOSTONIENSIS
CONDITA MDCCCXIX

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

HISTORICAL DEVELOPMENT OF THE SUNDAY SCHOOL PROGRAM IN THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

by

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(A.B. Oberlin College, 1924)

submitted in partial fulfilment of the

requirements for the degree of

Master of Arts

1942

APPROVED

by

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Truth.

No one is ever instructed by means of truths, but by means of the affections of truth.
A. 1776.

Unless truth is learned from affection, thus in freedom, it is not implanted.
A. 3145; 2875.

ACKNOWLEDGMENTS.

Acknowledgments are due for help and encouragement to the president, faculty, and student body of the New Church Theological School in Cambridge, where the greater part of this work was written and where virtually all the books listed in the Bibliography are to be found; to Dean Howard M. Le Sourd of the Boston University Graduate School for interest, encouragement, and practical help during the past two years; to Dr. Henry H. Meyer, Director of the Graduate Division of Religious Education in Boston University, patient teacher, wise counselor, and valued friend; to professor Richard M. Cameron of the department of Church History in Boston University School of Theology, whose steady hands effectively guided the improvement of this work; to Dr. Frederic R. Crownfield of the New Church Theological School for special help in locating historical sources; to Mr. Frederic H. Paine for many acts of kindness during the long hours of reaearch and typing; to Miss Rona Wethey for help with the manuscript; to Mrs. Howard P. Bellows, more than half a century a friend of Boston University and member of the New Church; and in a special way to Miss Helen C. Claxton, superintendent of the Cambridge New Church Sunday School, without whose practical assistance this work could not have been completed this year.

PREFACE

The following pages constitute an humble attempt to tell the story of the development of the Sunday School movement in the General Convention of the New Jerusalem and to point to the logic of its next advance. While unrelated fragments of that story have been written from time to time, no complete history of the subject has yet appeared. That the present attempt can do more than break a trail through the forest of relavent materials can hardly be expected. Yet such an attempt, be it ever so humble, may serve to make it easier for the next traveler to broaden the way.

It will be noted that the present treatment does not undertake to deal with educational ventures in the New Church that lie beyond the limits of the church school program. Still less does it presume to tell the story of the General Church of the New Jerusalem or the British Conference. Instead it devotes itself to the historical unfoldment of the Sunday School program and the Sunday School literature of the several churches of the Convention group.

In a treatment of this character the necessity early arises of indicating the author's position in relation to the teachings of the church under discussion and, in this instance,

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of his relationship to the writings of Emanuel Swedenborg. In the nature of the case it is to be expected that occasional statements will appear in the following pages the fullest significance of which will be affected by the viewpoint from which they are seen. The author therefore wishes to state that his acquaintance with the Church of the New Jerusalem has extended over a period of more than six years, which have included two years of study in the New Church Theological School. During his association with New Churchmen he has found their qualities of heart and brain similar to those of other Christians in the general community. His most exacting questions have found no weak point in the personal integrity of Emanuel Swedenborg. On that point he is prepared to say that no one qualified to speak on the subject of Swedenborg's integrity has ever found it open to question. When Swedenborg, therefore, says, "I saw," or "I heard," or "It was shown to me," the author has no ground on which to challenge the testimony of such words.

In the following pages, therefore, the effort will be made to represent the letter and spirit of New Church teachings as accurately as possible and to represent Swedenborg's experiences on the basis of his recognized integrity. In a word, the following pages will try to give both the general reader and the New Churchman a true representation of the facts before him.

of his relationship to the writings of Emanuel Swedenborg. In the nature of the case it is to be expected that controversial statements will appear in the following pages the truth or significance of which will be affected by the viewpoint from which they are seen. The author therefore wishes to state that his acquaintance with the Church of the New Jerusalem has extended over a period of more than six years, which have included two years of study in the New Church theological school. During his association with New Churchmen he has found their qualities of heart and brain similar to those of other Christians in the general community. His most searching questions have found no weak point in the personal integrity of Emanuel Swedenborg. On that point he is prepared to say that no one qualified to speak on the subject of Swedenborg's integrity has ever found it open to question. When Swedenborg, therefore, says, "I saw," or "I heard," or "It was shown to me," the author has no ground on which to challenge the testimony of such words.

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BIBLIOGRAPHICAL NOTE

All references to the Bibliography are made by means of abbreviations found in footnotes. Normally the author's name is given followed by key letters of the abbreviation. Where no author's name appears and only a single letter represents the abbreviation, the reference points to a published work of Emanuel Swedenborg. The keys W.H., EAK, Life and Faith, also refer to works of Swedenborg's authorship. All other letters without author's name indicate periodicals or other works of multiple authorship. Such works are found in their proper alphabetical sequence in Bibliography.

CHAPTER I

A NEW CHURCH DISPENSATION

1. "What is the New Church?"

"What is the Church of the New Jerusalem?" is a question that New Churchmen frequently hear.

Perhaps a sufficiently broad answer would be to say that the New Church (as the Church of the New Jerusalem is commonly called) declares that a new dispensation[1] of Divine Truth is being received from the Lord by the minds of men at this day and that the reception of this new Truth by the minds of men will gradually usher in a New Age.[2] This New Age is to reach a higher development in the spiritual life of man than any preceeding Age and is to be characterized increasingly by a new state of life in the Christian church, which is therefore called a New Church.[3] Such a New Church obviously cannot be a new sect or denomination if it is to accomplish a universal service of Truth for Christians everywhere, nor do New Churchmen claim that the Lord's New Church is a sect.[4] In the theological writings of Emanuel Swedenborg the Lord's New Church

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1 See Hindmarsh, RNC, Preface p. IV.
2 See A. 1551; 5658[920]; H. 115; T. 753; 756; R. 750.
3 See R. 2; 69; 533; T. 700.
4 No claim of sectarianism is found in New Church sources.

CHAPTER I

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I. "What is the New Church?"

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Perhaps a sufficiently brief answer would be to say that the New Church (as the Church of the New Jerusalem is commonly called) considers that a more disclosure[1] of Divine Truth is being received from the Lord by the minds of men at this day and that the reception of this new Truth by the minds of men will gradually result in a New Age.[2] This New Age is to reach a higher development in the spiritual life of man than any preceding age and is to be characterized increasingly by a new state of life in the Christian church, which is characterized a New Church.[3] Such a New Church obviously cannot be a new sect or denomination if it is to accomplish a universal service of Truth for Christians everywhere, nor do New Churchmen claim that the Lord's New Church is a sect.[4] In the theological writings of Emanuel Swedenborg the Lord's New Church

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1 See Hindmarsh, NTC, Preface p. IV.
2 See A. 1061; SCRIPTURE 2920; E. 1185; A. 905; 756; R. 760.
3 See A. 2; 49; 583; R. 700.
4 No claim of sectarianism is found in Our Church sources.

is called the "crown of all the churches,"[5] a statement by which New Churchmen understand that the new expression of Christian life is to achieve a higher, crowning experience as it enters more fully into the New Age state of the Church.

The introductory page of the official Convention Journal[6] for 1940 says this of the New Church:

> The Church of the New Jerusalem finds its teachings in the Theological Writings of Emanuel Swedenborg (1688-1772). The formulation of these teachings from the Word was a Divine commission to him as "Servant of the Lord Jesus Christ"[7] in His Second Coming. That Coming was made in the Word through the disclosure of its spiritual meaning. The church therefore stands eminently for the conviction that the Lord has come again--in accordance with John's vision of the descent of the New Jerusalem (Revelation 22:2)--to renew His kingdom on earth.
>
> Its teachings declare that:
>
> 1. The Lord the Saviour Jesus Christ, in His risen Person, is the one God of heaven and earth, the hidden Divine in Him the Father, the manifest Person the Son, and the outreaching influence the Holy Spirit. The Lord glorified, or made Divine, the Humanity which He had in the world.
>
> 2. The Scriptures have not only the meaning and messages of their letter, but lodged in them, by the correspondence that exists between things spiritual and things natural, a deeper sense which has to do with the inner religious life. This deeper sense is now disclosed.

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5 "This New Church is the crown of all the churches that have hitherto been in the world." T. 786.

6 Conv. Jour., 1940. p. 3.

7 See p. 54.

3. Man is born for eternal life, and from natural to become spiritual, which is effected by gradual regeneration at the Lord's hands. In the historic Redemption the Lord made the attainment of the regenerate life possible again to men by subduing the hells and reordering the heavens.

4. Divine Providence is over every moment and events, observes definite laws, and has for its goal an ever-increasing heaven from the human race.

5. The spiritual world, in which as spiritual beings we already are, is near, a world of men and women, of varied activities and objects. Into a great middle region of it everyone first consciously comes at the death of the physical body, finds his inward quality and ruling purpose revealed to him (which is his judgment) and goes to his like in a happy heaven or a mercifully tempered hell.

6. Acknowledgement of the Divine of the Lord and of the holiness of His Word, and a life in His spirit and according to His commandments, are the three essentials of the church.

Thus the Church of the New Jerusalem is seen to be essentially a spiritual entity. Obviously it will not be confused with the Swedish church or the Jewish church or with any single denomination. It finds its charter[8] in the Bible opened as to its spiritual meanings in the "Writings"[9] of Emanuel Swedenborg, and wherever the spiritual meaning is known and made serviceable in spiritual life there the New Church is established. In New Church language, an individual is called "a church in least form."[10] Answering the question,

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8 The Book of Revelation especially is referred to by New Churchmen as the "Charter of the New Church."
9 The term "Writings" designates Swedenborg's theological writings.
10 H. 57.

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8 The Book of Revelation especially is referred to by New Churchmen as the "Character of the New Church."

9 The term "Writings" designates Swedenborg's theological writings.

10 E. 97.

then, "What is the New Church?" it may be said that the New Church is the new expression of Christian life in the New Age now evolving. Its teachings are found in the Word of God[11] in the light of its spiritual meaning. It stands for the acknowledgement of the Divinity of the Lord, the holiness of the Word, and the life that is Charity.[12] It teaches that Jesus Christ, the risen and glorified Saviour, is Jehovah the everlasting God, and that Father, Son, and Holy Spirit are the three essentials of the one and only God as soul, body, and proceeding activity are the essentials of one man.[13] Swedenborg never countenanced the suggestion that the truths he announced were his own. In the later years he signed himself, "Servant of the Lord Jesus Christ"[14] and consistently maintained that he was simply the human agent through whom the Lord affected the opening of the Word as to its internal sense.

2. The New Church Organization.

In the light of the emphasis on the spiritual nature of the New Church the question might be asked whether the New

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11 The Bible as an expression of Divine Truth.
12 See the General Convention's Book of Worship (1912 edition), p. 670.
13 This is the New Church Doctrine of the Holy Trinity. See T. 163-184.
14 See p. 54.

Church remains as an internal spiritual entity or whether some section of it is also an organized ecclesiastical body. We do not find that Swedenborg himself advocated a separate ecclesiastical body of New Churchmen, but practical historical considerations[15] have combined to produce such a body which is now established in several parts of the earth. This organized body of New Churchmen is found in three principal ecclesiastical groupings, the New Church General Conference in England, the General Convention of the New Jerusalem in the United States, and the General Church of the New Jerusalem in the United States. New Church centers are found in the United States, Great Britain, Ireland, France, Germany, Austria, Switzerland, Denmark, Sweden, Australia, New Zealand, India, Mauritius, Transvaal, Cape Province, Natal, British Guiana, Brazil, Mexico, and Canada;[16] and there are individual receivers of the New Church doctrines in all parts of the globe.

The first New Church society to be organized was the little group of readers of Swedenborg's writings who met for study and worship in London. The first public services were

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15 Early receivers of the New Jerusalem doctrines experienced a degree of persecution. See Block, NCN, p. 15, 52, 60, 105.

16 INT, Art. "Swedenborgians," p. 721.

Church reading be an (Reformed religious) entity or whether one section of it is also an ecclesiastical entity. We do not find that Swedenborg advocated a separate ecclesiastical body or Church organization, but practical historical considerations[15] have combined to produce such a body which is now established in several parts of the world. This organization of New Church is found in three principal ecclesiastical groupings, the Swedenborgian General Conference in England, the General Convention of the New Jerusalem in United States, and the General Church of the New Jerusalem in the United States. New Church societies are found in the United States, Great Britain, Ireland, France, Germany, Australia, Switzerland, Russia, Sweden, Bohemia, New Zealand, India, Mauritius, Transvaal, Cape Province, Natal, British Guiana, Brazil, Mexico, and Canada;[16] and there are individual reviews of the New Church doctrines in all parts of the globe.

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15. Only reviews of the New Jerusalem doctrines were designed by Swedenborg on organization. See Tafel, MDI, p. 10, 60, 80, 102.

16. TWM, art. "Swedenborgianism," p. 783.

held in 1788,[17] and the following year the General Conference of the New Jerusalem began its sessions. Since 1815 it has met annually. In 1915 (one hundred years later) the Conference consisted of 72 societies, with a membership of 6,694 members and 46 ministers. There are probably 10,000 followers of Swedenborg in Great Britain and Ireland today.[18]

In the United States the first society of the New Jerusalem was organized as a worshipping body in Baltimore in the year 1792,[19] but it was not until 1817 that the General Convention of the New Jerusalem held its first session.[20] With four exceptions the Convention has held annual meetings ever since. The New Church ministry is patterned on the Episcopal order; but in actual practice a practical congregationalism prevails. The eight six societies now active in the United States are organized in 17 state Associations having a total of 5,445 members and 75 ministers.[21] In addition to these there are many students of the New Church teachings who are not members of the organization.

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17 London, January 27 (1788) - "The Worship of the Lord in His Second Coming is celebrated publicly the first time in this world, at the opening services in the chapel at Great East Cheap. Rev. James Hindmarsh delivers a sermon on the text, Praise Ye the Lord!" Odhner, ANN, p. 140.
18 INT, vols, 21-22, p. 721.
19 Hindmarsh, RNC, p. 152.
20 Odhner, ANN, p. 257.
21 Ann. Jour., 1940; p. 19.

held in 1988,[17] and the following year the General Conference of the Two Jerusalems began its sessions. Since 1918 it has met annually. In 1918 (one hundred years later) the Conference consisted of 72 societies, with a membership of 6,474 members and 45 ministers. There are approximately 10,000 followers of Swedenborg in Great Britain and Ireland today.[18]

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17 Jonson, Jeremiah (1788) - "The morality of the Word in this Second Coming is celebrated publicly the first time in this world, at the opening services in the chapel at Great Peter Square. Rev. Jonse Hindmarsh delivers a sermon on the text, 'Praise Ye the Lord.'" Odhner, JNM, p. 160.

18 Wilkinson, op. cit., p. 281.

19 Hindmarsh, JNC, p. 158.

20 Odhner, op. cit., p. 287.

21 Ayer, Conf., 1940; p. 19.

The General Church of the New Jerusalem is a smaller body of the New Church in America, having separated from the General Convention in 1890. Its headquarters are in Bryn Athyn, Pa., and in 1935 it reported a total of 2237 adult members not including South African converts.[22]

Each of the three main bodies has its own theological institution for the training of its ministers. The British Conference has a Theological College in London, the General Convention a Theological School in Cambridge, Mass., and the General Church has its theological school in Bryn Athyn. The three bodies of the New Church also carry on a limited measure of secular education in several schools in the United States and Great Britain. The New International Encyclopedia for 1930 says, "Taken all together there are about 20,000 members of the faith in the world."[23]

3. Special Nature of New Church Teachings.

With such a picture of the New Church organization before us we may now give our attention to an examination of the underlying principles and basic objectives to be found in the program of religious education in the New Church in America.

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22 NYB, Art. "The General Church of the New Jerusalem," p. 543.
23 INT, Art. "Swedenborgians," p. 721.

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23 Cf. op. cit. "The General Church of the New Jerusalem," p. 2412.

24 Cf. op. cit. "Swedenborgians," p. 721.

To the reader unfamiliar with the educational endeavors of the New Church it may not at first be clear why an acquaintance with the principles and objectives of the New Church should be thought necessary to a proper understanding of its history of religious education. Among the denominations such a pre-requisite would normally seem unnecessary. It is an observed fact that textbooks of religious education may well disregard the tenets of any particular denomination and yet give a satisfactory description of the methods and procedures of the program of religious education in terms of pupils' characteristics, age levels, interests, needs, abilities, activities, as well as in terms of the principles and objectives of religious education as a whole, along with other educational and psychological factors. Noteworthy among such undertakings is the work of the International Council of Religious Education, which is responsible for a number of studies and reports in the field of religious education which are wholly independent of the particular tenets of any one sect or denomination. Why then should it seem necessary for the historian of the educational development of the New Church to call for examination of the special teachings that are identified with that church while the teachings of the denominations may be overlooked in that respect?

The answer to that question cannot be given in a sentence.

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The answer to that question cannot be given in a paragraph,

It is not enough to say that the New Church is a new church, rather than a new denomination, and cannot be treated as if it were simply a denomination among other denominations. Nor is it possible to say that the New Church organization is unwilling to learn the lessons of experience which the denominations have learned during the course of their educational development. An interview with members of Convention's Lesson Committee will serve to convince the most skeptical that the New Church, and more explicitly, the Convention of the New Church, is eager to examine the educational endeavors of the denominations and to understand their experience. It is a matter of record[24] that the New Church, both in Great Britain and America, has given much thought to the development of its educational program and a reading of New Church historical sources furnishes ample evidence for the view that the New Church has repeatedly asked itself, "How can we teach the truths of the church to our children more effectively?" But to the present time no formula has been found that has enlisted anything like general support. Perhaps it can be said that one of the principles that religious educationists in the New Church have been in agreement upon for many years is the con-

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24 Especially in such periodicals as the New Church Messenger (1853-1942), the New Jerusalem Magazine (1827-1893), and the Journals of the General Convention (1817-1942).

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viction that the truths of the church must be taught if the church is to accomplish its highest service. It is not surprising, therefore, to find (as subsequent chapters will show) that the New Church has insisted on the teaching of doctrine throughout most of its history.[25] And that it has done so by the transmissive methodology of the Hebraic principle,[26] the principle of teaching the truths of the fathers to the minds of the children.

At this point it may appear to the progressive educator that the New Church discloses the Achilles' heel of its avowedly inadequate educational program. If that should prove true, New Churchmen would have the greatest reason to wish to know it. But the problem of religious education in the Church of the New Jerusalem is not as simple as the mere acceptance or rejection of a progressive methodology. The "activity method" of the progressive schools is certainly approved in

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25 The following are typical statements regarding the teaching of doctrine in Convention's Sunday Schools:
a) "The education of children in the Heavenly doctrines is of vital importance." - Samuel Worcester.
Jour., 1835, p. 10, minute 32.
b) "We must, in educating our children, give them doctrine, or we convey nothing." - John Doughty.
MOD, 1871, p. III.
c) "To lead children in drawing doctrine from the Word" is a stated objective of the Graded Lessons.
LES, 1933, Vol. 1, p. 2.

26 Cf. Deut. 6:6-7.

vision that the youths of the church must be taught if the church is to accomplish its highest service. It is not surprising, therefore, to find (an assessment character will show) that the New Church has insisted on the teachable of doctrine throughout most of its history.[55] And that it has done so by the transcendentalistic methodology of the Swedish mystic,[56] the principle of teaching the truths of the Lord to the minds of the children.

At this point it may appear to the progressive educator that the New Church closes the doctrinal door of its avowedly independent educational program. If that should prove true, the Churchmen would have the greatest reason to wish to know it. But the problem of religious education in the church of the New Jerusalem is not as simple as the mere acceptance or rejection of a progressive methodology. The "activity method" of the progressive schools is certainly approved in

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June, 1889, p. 10, minute 22.

b) "We must, in educating our children, live those doctrines, or we convey nothing." - John Worcester.
NWR, 1871, p. 111.

c) "To lead children in drawing doctrine from the word" is stated objective of the Sunday Schools.
IES, 1932, vol. 1, p. 2.

56 Op. cit. 316-7.

the field of general education and the advantages of "learning by doing" can scarcely be questioned by anyone. While the relation of educational methodology of the New Church to progressive education will be treated more fully in the closing chapter of this work and will not be elaborated here, it can none the less be said that the members of Convention's Lesson Committee are informed of the merits progressive education; and if they have failed to recommend its adoption in important respects we must assume it is for weighty reasons. To understand and evaluate those reasons intelligently, the meaning, purpose, and significance of the New Church phenomenon must be grasped in its integrity; and unless such a far-reaching comprehension of the underlying principles and purposes of the New Church is achieved no proper approach to an understanding of the history of its religious education can be made. In short, an understanding of the educational endeavors of the General Convention of the New Jerusalem cannot hope to be successful which does not first examine the body of distinctive teachings for which the New Church stands and without which it would scarcely find reason for existence. We thus undertake an examination of the principles and objectives of the church before us.

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CHAPTER II

PRINCIPLES AND OBJECTIVES OF RELIGIOUS EDUCATION IN THE CHURCH OF THE NEW JERUSALEM

1. The Doctrine of the Lord.

Fundamental in all New Church teaching is the doctrine of the Lord.[1] The New Church aims to worship on earth after the manner that Swedenborg found in Heaven--namely, it worships the Lord alone who is acknowledged to be the only God of Heaven and earth, one God in one Person, not three. We find in the opening chapter of Heaven and Hell, entitled THE GOD OF HEAVEN IS THE LORD:

> First of all it must be known who the God of heaven is, since upon that all the other things depend. Throughout all heaven no other than the Lord alone is acknowledged as the God of heaven....I have often talked with angels on this subject, and they have invariably declared that in heaven they are unable to divide the Divine into three, because they know and perceive that the Divine is One and this One is the Lord. They also said that those of the church who come from this world having an idea of three Divine beings cannot be admitted into heaven, since their thoughts wander from one Divine being to another; and it is not allowable there to think three

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[1] The first essential of the New Church is "the acknowledgment of the Divinity of the Lord." B.W., p. 670. The opening statement of the New Church"FAITH" reads: "We worship the one God, the Lord, the Savior Jesus Christ." B.W., p. 7, 17, 673. See also T. 82-109; L. 1-7.

CHAPTER II

THEOLOGY AND DOCTRINES OF THE RELIGIOUS SOCIETIES IN THE CHURCH OF THE NEW JERUSALEM

I. The Doctrine of the Lord.

Fundamental in all New Church teaching is the doctrine of the Lord.[1] The New Church claims to worship on earth what the angels that dwelling among in heaven--namely, it worships the Lord alone who is acknowledged to be the only God of heaven and earth, one God in one Person, not three. So that in the opening chapter of Heaven and Hell, entitled THE GOD OF HEAVEN IS THE LORD:

> First of all it must be known who the God of heaven is, since upon that all the other things depend. Throughout all heaven no other than the Lord alone is acknowledged as the God of heaven....I have often talked with angels on this subject, and they have invariably declared that in heaven they are unable to divide the Divine into three, nor can they even conceive that the Divine is one and that that one is the Lord. They also said that those of the church who come from this world having an idea of three Divine beings cannot be admitted into heaven, since their thoughts vanish from the Divine being as soon as they think of other; and it is not allowable there to think three

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1 The first essential of the New Church is the acknowledgment of the divinity of the Lord. H. H., p. 270. The opening statement of the Nicene Creed, "We worship the one God, the Lord, the Central Jesus Christ." H. H., p. V. IV, 270. See also T. 88-109; X. 1-7.

> and say one....Consequently, those in this world who have divided the Divine into three, and have adopted a different idea of each, and have not made that idea one and centered it in the Lord, cannot be received into heaven, because in heaven there is a sharing of all thoughts, and therefore if anyone came thinking three and saying one, he would at once be found out and rejected.[2]

Among New Churchmen the Lord Jesus Christ is acknowledged to be the one God manifested in a form comprehensible to the human mind. In order to become perceptible to the human mind, and for other reasons, the Lord took upon Himself a human nature by heredity from the Virgin Mary. The Father within Him was His own essential Divinity and for that reason no human father was involved in the Incarnation.

By means of the heredity of His maternal human nature the Lord was able to come into contact with all the evils of human life and enter into combat against them. His progressive victories over those evils constituted His victories over the Hells as well as the progressive Glorification of His assumed human nature. By his victories over the Hells the Lord prevented the freedom and rationality of the human mind from being destroyed by the evils and falsities of the infernal world and thereby saved the human race from a total destruction[3] of its mind and character. This cannot be under-

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[2] H. 2.
[3] T. 115; 121.

and are one....Consequently, there in this world who have divided the Divine into trees, and have adopted a different idea of God, and have not made that idea one and considered it in the Word, cannot be restored into heaven; because in heaven there is a sharing of all things, and therefore if anyone using thinking there and negative one, he would at once be turned out and rejected.[2]

Among New Christians the Lord Jesus Christ is acknowledged to be the one God manifested in a form comprehensible to the human mind. In order to become perceptible to the human mind, and for other reasons, the Lord took upon Himself a human nature by heredity from the Virgin Mary. The Father within Him was His own essential divinity and for that reason no human father was involved in the Incarnation.

By means of the heredity of His maternal human nature the Lord was able to come into contact with all the evils of human life and enter into combat against them. His progressive victories over these evils constituted His victories over the hells as well as the progressive glorification of His assumed human nature. By His victories over the hells the Lord prevented the freedom and rationality of the human mind from being destroyed by the evils and falsities of the infernal world and thereby saved the human race from a total destruction[3] of its mind and character. This cannot be under-

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2 H. 2.
3 A. 124; 132.

stood unless it be known how the evil spirits in the Hells operate within the minds and affections[4] of human beings and how they would have destroyed the mind of humanity if the Lord had not come into the world and subjugated them (that is, reduced them to order) by meeting them on their own battlefield, the plane of the human mind. The Lord's victories over the Hells constitute the historic Redemption. In the True Christian Religion we read:

> At the time of the first coming of the Lord the hells had grown up to such a height that they filled all the world of spirits, which is in the middle, between heaven and hell, and thus not only confused the heaven which is called the last or lowest, but also assaulted the middle heaven, which they infested in a thousand ways, and which would have gone to destruction, unless the Lord had protected it.... The reason that the hells had grown up to such a height, was, that at the time when the Lord came into the world, the whole world had alienated itself from God, by idolotries and magic; and the church which had been amongst the sons of Israel, and at length among the Jews, by falsification and adulteration of the Word was utterly destroyed; and both the former and the latter after death flocked into the world of spirits, where at length they so increased and multiplied, that they could not be expelled thence, but by the descent of God Himself.... Jehovah God descended and assumed the Human, to the end that He might reduce into order all things which were in heaven, and all things which were in the church; since at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and upon earth the power of evil over the power of good, and thence a total damnation stood before the door and threatened. This impending damnation Jehovah God removed by means of His Human, and thus

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4 P. 289.

stood unless it be known how the evil spirits in the hells operate within the minds and affections[a] of men on earth; how they would have destroyed the order of humanity if the Lord had not come into the world and subjugated them (that is, reduced them to order) by meeting them on their own battle-field, the plane of the human mind. The Lord's victories over the hells constitute the historic redemption. In the True Christian Religion we read:

> At the time of the first coming of the Lord the hells had grown up to such a height that they filled all the world of spirits, which is in the middle, between heaven and hell, and thus not only confined the heaven which is called the last or lowest, but also obstructed the middle heaven, which they intercepted in a thousand ways, and which would have gone to destruction, unless the Lord had protected it.... The reason that the hells had grown up to such a height, was, that at the time when the Lord came into the world, the whole world had alienated itself from God, by idolatries and magic; and the church which had been amongst the sons of Israel, and at length among the Jews, by falsifications and adulterations of the Word was utterly destroyed; and both the Gentiles and the Jews after death flooded into the world of spirits, where as laughs they so increased and multiplied, that they could not be compelled thence, but by the judgment of God Almighty.... Jehovah God descended and assumed the human, to the end that He might reduce into order all things which were in heaven, and all things which were in the church; since at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and upon earth the power of evil over the power of good, and thence a total damnation stood before the door and threatened. This impending damnation Jehovah God removed by means of His human, and thus

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a. ABC.

> redeemed men and angels: from which it is manifest, that without the coming of the Lord, no one could have been saved.[5]

Swedenborg tells us that the passion of the Cross was the last temptation,[6] by which Christ completely mastered the Hells and glorified His Human.[7] Thus, at the end of His earthly Incarnation, Christ was no longer a man in the appearance of other men, but having put away His maternal heredity with its limitations by means of victories over it, He stood forth as the Infinite and Eternal God[8] adapted to the comprehension of our human nature by having revealed Himself in a form that we can see and know and love. The crucifixion of Jesus was not to appease an angry Father. There was no angry Father. The Father is the Esse, the Soul, the essential Divinity of the Lord Himself; and the Lord is pure Love. Thus, the New Church worships a visible God, the God seen in the Lord the Saviour Jesus Christ. We have already seen that Swedenborg reported that in Heaven no God is worshipped except the Lord alone and that a denial of the Lord as God separates a man from Heaven.

While the New Church acknowledges the Lord alone to be

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5 T. 121. Cf. FAITH, B.W., pp. 7, 17, 673.
6 T. 126-131.
7 I.e., His humanity which He made Divine.
8 Cf. Col. 2:9: "In Him dwelleth all the fulness of the Godhead bodily."

redeemed men and angels: from whom it is manifest that without the coming of the Lord, no one could have been saved.[5]

Swedenborg tells us that the passion of the Lord was the last temptation,[6] by which Christ completely mastered the Hells and glorified His Human.[7] Thus, at the end of His earthly incarnation, Christ was no longer a man in the appearance of other men, but having put away the mortgaged humanity with its limitations by means of victories over it, He stood forth as the Infinite and Eternal God adapted to the comprehension of our human nature by having revealed itself in a form that we can see and know and love. The crucifixion of Jesus was not to appease an angry father. There was no angry father. The father is the Lord, the Word, the essential Divinity of the Lord Himself; and the Lord is pure Love. Thus the New Church worships a visible God, the God seen in the Lord the Saviour Jesus Christ. We have already seen that Swedenborg reported that in Heaven no God is worshipped except the Lord alone and that a denial of the Lord as God separates a man from Heaven.

While the New Church acknowledges the Lord Jesus to be

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5. 1:21. Cf. Matth. 8:1., no. 7, 17, 27.
6. 1:12-121.
7. i.e., His humanity which He made Divine.
8. Ps. 40:1. 2:9: "In Him dwelleth all the fulness of the Godhead bodily."

the God of Heaven and earth it nevertheless has an important doctrine of the Trinity as a part of its doctrine of the Lord. The Trinity,[9] however, is not a Trinity of Persons. It is a Trinity within the Lord Himself, and the nature of the Lord cannot be understood without an understanding of the Trinity. In this view of the Trinity, "God the Father" is the Infinite and Eternal Soul, the Esse, the essential Divinity of the Lord, which is pure Love and its proceeding Wisdom. "God the Son" is the manifestation of this infinite Divine in a form adapted to the human mind, thus is the Divine Human. "God the Holy Spirit"[10] is the operation of the essential Divine through the Divine Human for the salvation of men. The Trinity in the Lord, Father, Son, and Holy Spirit, corresponds to the soul, body, and activity of a person. We are persons by virtue of the fact that the Lord Himself is a Person. The New Church on earth, as the angels in Heaven, worships Him alone. Concerning the New Church view of the doctrine of the Trinity we read:

> When it is said that the Father, Son, and Holy Spirit are the three essentials of the one God, like soul, body, and operation in man, it seems to the human mind as if these three essentials are three persons,

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[9] T. 163-184. See also A. 2149; 2156; 2288; 2319; 2329; 2447; 3704; 6993; 7182; 10738; 10822; 10823.
[10] T. 138-158.

> which is impossible. But when it is understood that the Divine of the Father, which constitutes the soul, and the Divine of the Son, which constitutes the body, and the Divine of the Holy Spirit or the proceeding Divine, which constitutes the operation, are the three essentials of the one God, the statement is comprehensible. For God the Father is His Divine, the Son from the Father is His Divine, and the Holy Spirit from both His Divine; and as these are one in essence and one in mind they constitute one God. But if these three Divine essentials are called persons, and if to each person is attributed his own property, to the Father imputation, to the Son mediation, and to the Holy Spirit operation, the Divine Essence, which in fact is one and not divisible, becomes divided; and thus none of the three is God in fulness, but each has a sub-triple power; and this a sound understanding must needs reject.[11]

2. The Sacred Scriptures.

The doctrine of the Sacred Scriptures[12] follows immediately from the doctrine of the Lord. Since the Lord is the Divine Man, the Infinite and Eternal God of the universe, He is the Divine Love and Wisdom, or the Divine Good and Truth, for Love and Wisdom make a man.[13] Swedenborg found that the Divine Truth in Heaven is called the WORD by virtue of its function of communicating ideas, and that the Word, which is Divine Truth, is presented to the minds of the angels in Heaven and the men on earth through the instrumentality of the Sacred Scriptures. In its outermost manifestation, there-

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[11] T. 168.
[12] See S. 1-4.
[13] See W. 23-33.

fore, the Lord's Divine Truth is presented to the minds of men in the most widespread writing on the earth, the printed Word,[14] or the Bible. The Holy Bible, thus, is not simply a book like other books. It is completely different from all others in that it is the outermost garment of the Lord's Divine Wisdom. It contains interior glories unimaginable to those who do not suspect its Divine nature. The opening number of Heaven and Hell tells us:

> In every particular of the Word there is an internal sense which treats of things spiritual and heavenly, not of things natural and worldly, such as are treated of in the sense of the letter. And this is true not only of the meaning of groups of words, it is true of each particular word. For the Word is written solely by correspondences, to the end that there may be an internal sense in every least particular of it.[15]

Thus, we may say that the Word is written neither in the language of the Hebrews nor in the language of the Greeks nor in the language of contemporary tongues. Rather, it is written in the language of correspondences by means of which

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[14] The books of the Word are all those which have an internal sense, those which have not this are not the Word. The books of the Word, in the Old Testament, are the five Books of Moses, the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of the Kings, the Psalms, the Prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Gospels, Matthew, Mark, Luke, and John; and the Book of Revelation. (See W.H. 16).

[15] H. 1.

form, the Word in divine truth is presented to the minds of men in the most wholesome medium on the earth, the united Word,[14] or the Bible. The Holy Bible, then, is not merely a book like other books. It is completely different from all others in that it is the authentic content of the Lord's Divine Mind. It contains internal divine meaningful to those who do not support its divine nature. The opening sonnets of Swedenborg and Kant tells us:

> In every particular of the Word there is an internal sense which treats of things spiritual and heavenly, not of things natural and worldly, such as are treated of in the sense of the letter. And this is true not only of the meaning of words of prose, it is true of each particular word. For the Word is written holy, by correspondences, so the Word that there may be an internal sense in every least particular of it.15

Thus, we may say that the Word is written neither in the language of the Hebrews nor in the language of the Greeks nor in the language of contemporary tongues. Rather, it is written in the language of correspondences by means of which

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14 The books of the Word are all those which have an internal sense, those which have not this are not the Word. The books of the Word, in the old testament, are the five Books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the two books of the Prices, the Psalms, the Prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Gospels, Matthew, Mark, Luke, and John; and the book of Revelation. (See H. H. 121).

15 S. 1.

Heavenly and Divine Truths are presented in the letter in a form which men may either freely search out and understand or freely ignore. The same volume tells us at number 89:

> The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it; and as a consequence everything in the natural world that springs from the spiritual world is called a correspondent. It must be understood that the natural world springs from and has permanent existence from the spiritual world, precisely like an effect from its effecting cause. All that is spread out under the sun and receives heat and light from the sun is what is called the natural world; and all things that derive their subsistence therefrom belong to that world. But the spiritual world is heaven; and all things in the heavens belong to that world.[16]

From such instances it is evident that the New Church, in which the interior nature of the Word is acknowledged, is not able to act in a way as if it did not possess that knowledge. Whereas other religious bodies are able to pursue programs of religious education independently of such considerations, the New Church cannot do otherwise than be faithful to the knowledge that it has if it is to be worthy of bearing light to others.

Swedenborg published the spiritual sense of Genesis, Exodus, and Revelation[17] and many separate verses in the writ-

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[16] H. 89. See also A. 1404; 1408; 1409; 1540; 1619; 1659; 1709; 1783; 2900; 9086; and W.H.13.
[17] Published in Latin in twenty bulky volumes.

Heavenly and Divine realms are presented in the letter in a form which man may either freely embrace and understand or freely ignore. The same volume tells us at number 89:

> The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it; and so it corresponds everything in the natural world that proceeds from the spiritual world is called a correspondent. It must be understood that the natural world arises from and has permanent existence from the spiritual world, precisely like an effect from its exciting cause. All that is spread out under the sun and receives heat and light from the sun is what is called the natural world, and all things that derive their existence therefrom belong to that world. But the spiritual world is heaven; and all things in the heavens belong to that world.[16]

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17 Published in Latin in twenty-three volumes.

ten Word. He found in Heaven that the Word is a connective between the natural and spiritual worlds. Its truths adjoin the minds of men to the minds of angels and are a means of conjunction with the Lord. In a section entitled "The Word," the Liturgy and Hymnal of the General Church declares:

> The Word, or Sacred Scripture, is the Divine Truth itself, in which is the Divine Life and the Divine Light.
>
> The Lord Himself spoke the Word through Moses and the Prophets; and in the Gospels He spake many things from His own mouth, and the rest from the spirit of His mouth, which is the Holy Spirit.
>
> The Word, in descending from the Lord, is spiritual in heaven with the angels, and natural in the world with men; and being inwardly spiritual, the Word conceals within itself all Divine and all angelic wisdom.
>
> The spiritual that is in the Word with the angels of heaven is called the spiritual sense, and is in the natural sense as the soul is in the body.
>
> Thus the spiritual sense is in all and every part of the Word, and it is from this sense that the Word is Divinely inspired and holy in every syllable.
>
> It has pleased the Lord now to reveal the spiritual sense of the Word, which hitherto has been unknown; but it will be received only by those who acknowledge the Lord as the God of heaven and earth, and live according to His precepts.
>
> Before a man turns himself to the Lord, and acknowledges Him, he cannot see any Divine Truth in the Word; for the Lord is the Word, and appears in the Word as the only God, Jesus Christ our Lord.[18]

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[18] LIT, pp. 215-216.

ten word. We found in Heaven that the word is a connective between the natural and spiritual worlds. The truths enjoin the minds of men to the minds of angels and are a means of conjunction with the Lord. In a section entitled "The Word," the *Nature and Power* of the Sacred Ghazzah declares:

> The Word, or Sacred Scripture, is the Divine Truth itself, in which is the Divine Life and the Divine Light.
>
> The Lord Himself spoke the Word through Moses and the prophets, and in them corporeals He speaks many things from His own mouth, and the rest from the spirits of His mouth, which is the Holy Spirit.
>
> The Word, in descending from the Lord, is spiritual; in heaven with the angels, and natural in the world with men; and being inwardly spiritual, the Word conjoins within itself all Divine and all angelic wisdom.
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> The spiritual sense is in the Word with the angels of heaven is called the spiritual sense, and is in the natural sense as the soul is in the body.
>
> Thus the spiritual sense is in all and every part of the Word, and it is from this sense that the Word is Divinely inspired and holy in every syllable.
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> It has pleased the Lord now to reveal the spiritual sense of the Word, which hitherto has been unknown; but it will be received only by those who acknowledge the Lord as the God of heaven and earth, and live according to His precepts.
>
> Before a man turns himself to the Lord, and acknowledges Him, he cannot see any Divine Truth in the Word; for the Lord is the Word, and appears in the Word as the only God, Jesus Christ our Lord.[18]

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[18] *NTT*, pp. 22-23.

The inner meanings of the Word are inexhaustable. It is from the Word that angels and men have all their intelligence and wisdom,[19] and such intelligence and wisdom as does not have its origin in the Word is only an appearance,[20] for where, indeed, should wisdom be found if not in the Divine Wisdom of the Lord? Whereas this may seem incredible to those who belittle the Word and exalt natural intelligence, Swedenborg reports it as a fact of continual observation in the Spiritual World[21] that the only wisdom known in Heaven and earth is the wisdom derived either directly or indirectly from the fountain of all Wisdom, the Divine Word, which in its inmost sense is the Divine Wisdom of the Lord and thus is the Lord. In the New Church there is every reason why the written Word should be held in the highest esteem, since the inner nature of the Word is there disclosed. The Second Coming of the Lord is the new dispensation of Divine Truth coming to the minds of men through the opening of the spiritual sense of the Word. Summarizing the principle teachings concerning the Word, the Convention Book of Worship declares:

> The Sacred Scripture or the Word is Divine Truth itself; containing within the sense of the letter a Spiritual Sense: whence it is Divinely inspired and holy in every syllable.

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19 L. 2.
20 H. 351-354; R. 430-436.
21 H. 347; S. 118.

Yet higher meanings of the Word are inexhaustible. It is from the Word that angels and men have all their intelligence and wisdom,[19] and such intelligence and wisdom we derive not. Its epithet in the Word is only an appearance.[20] Nor where, indeed, should wisdom be found if not in the Spiritual Wisdom of the Lord? Perhaps this may seem incredible to those who scarcely know the Word and credit natural intelligence, swaddling reports it as a fact of continual observation in the Spiritual World.[21] What too only wisdom known in Heaven and earth is the wisdom derived either directly or indirectly from the fountain of all wisdom, the Divine Word, which in its inmost sense is the Divine Wisdom of the Lord and thus is the Word. In the New Church there is every reason why the written Word should be held in the highest esteem, since the inner content of the Word is there disclosed. The Second Coming of the Lord is the new dispensation of Divine Truth coming to the minds of men through the opening of the spiritual sense of the Word. Summarizing the principle teachings concerning the Word, the Conversion Book of Doctrine declares:

> The Sacred Scripture or the Word is Divine Truth itself; containing within the sense of the letter a Spiritual Sense: whence it is Divinely inspired and Holy in every syllable.

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19 T. 3.
20 D. 301-304; S. 480-482.
21 H. 447; S. 119.

> The Word is in all the heavens and the wisdom of the angels is thence derived.
>
> By means of the letter of the Word there is conjunction with the Lord and consociation with angels.
>
> The Doctrine of the Church is to be drawn from the letter of the Word and confirmed thereby.
>
> The Church is from the Word and is such with man as his understanding of the Word is.[22]

3. The Nature of Man.

The nature of man is a reflection of the nature of God in the sense that both are persons. Man is man because God first is Man. But man is not a creator or originator of life. God Himself is Life and the only Life, eternal and self-subsistent, and man is a recipient of life from Him. In the Apocalypse Revealed the Lord is described as:

> (He) Who is the Self-existing and the Only from firsts to ultimates, from Whom all things are; thus Who is Love itself and the Only Love, Wisdom Itself and the Only Wisdom, Life Itself and the Only Life in Himself, and thus the Creator Himself and the Only Creator, Saviour, and Enlightener from Himself, and thence the All in all of heaven and the church.[23]

That man is a recipient of life from the Lord and in no sense a source of life in himself[24] is not always apparent to men, but the angels clearly perceive that all in the heavens

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22 B.W., p. 673. See also T. 189-247.
23 R. 29.
24 A. 2887.

The Word is in all the heavens and the wisdom of the angels is shown derived.

By reason of the latter of the Word there is communication with the Lord and consociation with angels.

The Doctrine of the Church is to be drawn from the Letter of the Word and confirmed thereby.

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3. The Nature of Man.

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> (Ex) Who is the Self-existing and the Only from Whom to existence, from Whom all things are; thus Who is Love itself and the Only Love, Wisdom itself and the Only Wisdom, Life itself and the Only Life in himself; thus the Creator Himself and the Only Creator, Saviour, and Redeemer from Himself, and thence the All in all of heaven and the church.[23]

That man is a recipient of life from the Lord and in no sense a source of life in himself[24] is not always apparent to man, but the angels clearly perceive that all in the heavens

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22 D.W., p. 279. See also T. 189-247.
23 A. 20.
24 A. 3027.

and on earth receive life moment by moment[25] from the Lord. Thus, man may be said to be an organ[26] of life, receiving it by unbroken influx from its Source, just as the eye must receive light constantly in order to make sight possible. Were influx from the Lord to cease for a single instant man would cease to exist,[27] just as the eye ceases to receive impressions the moment its light is cut off. The New Church doctrine of influx[28] would fill a fair-sized volume, but only two brief instances will be given here:

> Everyone in the heavens knows and believes and even perceives that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but only from the Divine, thus from the Lord; also that good from himself is not good, and truth from himself is not truth, because these have in them no life from the Divine. Moreover, the angels of the inmost heaven clearly perceive and feel the influx, and the more of it they receive the more they seem to themselves to be in heaven, because the more they are in love and faith and in the light of intelligence and wisdom, and in heavenly joy therefrom; and since all these go forth from the Divine of the Lord, and in these the angels have their heaven, it is clear that it is the Divine of the Lord, and not the angels from anything properly their own that makes heaven.[29]

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25 A. 2888.
26 A. 2889.
27 Man could not live a single moment if influx from the Spiritual World were taken away from him; from experience. A. 2887; 5849; 5854; 6321.
28 See A. 904; 2886-2888; 3001; 3318; 3337; 3338; 3344; 3484; 3619; 3741-3742; 4151; 4318-4320; 4417; 4524; 4882; 5846; 5847; 5848; 5986; 6189; 6191; 6194; 6197-6199; 6213; 6325; 6468-6470; 6479; 7147; 9276; 10196; 10219.
29 H. 8.

man on earth receive life moment by moment[25] from the Lord. Thus, man may be said to be an organ[26] of life, receiving it by unbroken influx from its source, just as the eye must receive light continually in order to make sight possible. Were influx from the Lord to cease for a single instant man would cease to exist.[27] Just as the eye ceases to receive impressions the moment its light is put out. The New Church doctrine of influx[28] would fill a fair-sized volume, but only two brief illustrations will be given here:

> Everyone in the heavens knows and believes and even perceives that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but only from the Divine. Thus from the Word; also that good from himself is not good, and truth from himself is not truth, because there is then no life from the Divine. Moreover, the angels of the inmost heaven clearly perceive and feel the influx, and the more of it they receive the more they seem to themselves to be in heaven, because the more they are in love and faith and in the light of intelligence and wisdom, and in heavenly joy therefrom; and since all these go forth from the Divine of the Lord, and in them the angels have their heaven, it is clear that it is the Divine of the Lord, and not the angels from anything proper, their own that makes heaven.[29]

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25 . 2093.
26 . 2883.
27 Man could not live a single moment if influx from the spiritual world were taken away from him; from experience.
. 1997; 2886; 2887; 6211.
28 See . 304; 2005-2023; 6001; 2412; 4524; 4939; 5846; 5847; 5848; 5849; 6211; 6319-6320; 6471; 6474; 6475; 6476; 6477; 6478; 6479; 6480-6479; 7147; 6276; 7078; Doctrine.
29 . 4.

> As man's will and understanding are ruled by the Lord through angels and spirits, so also are all things of his body, because these are from the will and understanding; and if you will believe it, without influx from heaven man cannot move even a step. That this is so has been shown me by much experience. Angels have been permitted to move my steps, my actions, my tongue and speech as they pleased, and this by influx into my will and thought; and I have learned thereby that of myself I could do nothing. I was afterwards told by them that every man is so ruled.[30]

The two chief gifts of life from the Lord to man are the gifts of freedom and rationality,[31] and they are received into man's will and understanding, which are the two faculties of a person. By virtue of freedom and rationality man is man and not an animal or an automaton. These gifts of freedom and rationality man is to use as if they were his own, yet he is to acknowledge that he has them from the Lord and to use them in the light of that acknowledgment.[32] God's purpose in man's creation is that man should lead a useful life in this world and thereby form a character for the eternal life of Heaven, which is a life of eternal usefulness. The heavenly character is formed as man shuns the evils of his proprium,[33] of his natural self, which the Lord is then able to replace with the goods and truths of the spiritual self. This process is called

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30 H. 228.
31 P. 264-267.
32 M. 132-135. Man must act as of himself from the Lord.
33 T. 510-566. The proprium is what is man's own in contrast to what is the Lord's.

> man's will and understanding are ruled by the Lord through angels and spirits, an alien are all things of his body, because these are from the will and understanding; and if you will believe it, without that influx from heaven man cannot move even a step. That this is so has been shown to my much experience. Angels have been permitted to move my eyes, my actions, my tongue and speech as they pleased, and this by flowing into my will and thought; and I have learned thereby that of myself I could do nothing. I was plainly told by them that every man is so moved.[30]

The two chief gifts of life from the Lord to man are the gifts of freedom and rationality,[31] and they are received into man's will and understanding, which are the two faculties of a person. By virtue of freedom and rationality man is man and not an animal or an automaton. These gifts of freedom and rationality man is to use as if they were his own, yet he is to acknowledge that he has them from the Lord and to use them in the light of that acknowledgment.[32] God's purpose in man's creation is that man should lead a useful life in this world and thereby form a dwelling for the eternal life of Heaven, which is a life of eternal usefulness. The heavenly character is formed as man shuns the evils of his proprium,[33] of his natural self, which the Lord is then able to replace with the goods and truths of the spiritual self. This process is called

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30 H. 3124.
31 A. 484-487.
32 M. 182-183. Man must acknowledge it as his gift from the Lord.
33 T. 310-322. The proprium is what is man's own in contrast to what is the Lord's.

regeneration[34] and is the process of the "second birth"[35] without which no man can see the kingdom of God. Regeneration is effected by means of the goods and truths of the Word and constitutes a complete rebuilding of a man's psychological structure which is equally complex with his physiological structure including all its countless wonders. Thus, the Word in this world or the next is indispensable to man's salvation, and he who confirms himself against the Word closes the door to his own enlightenment.

Everything that man thinks or does of his own free will makes an impress on his spiritual form and has consequences to all eternity. That is man's Book of Life.[36] Salvation is attained by living by free choice according to acknowledged standards of goodness and truth. Thus, the good heathen are saved for Heaven equally with good Christians; but the former are instructed in the World of Spirits after they leave the life of the body, where they perceive and accept the essentials of a true faith and live according to them, for falsities no more than evils can exist in Heaven. Swedenborg reports a

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34 T. 572-620. To prepare for regeneration is the general objective of New Church religious education. LESSONS, Vol. 1, p. 2.

35 Cf. John 3:1-6.

36 "'Book' signifies all things with man, spirit, and angel, or all the states of their life....Therefore 'to open the book' signifies to know these things." E. 306.

regeneration[34] and in the process of the 'moment-by-moment' with-out which no man can see the kingdom of God. Regeneration is effected by means of the joyful and truthe of the word and con-stitutes a complete reconciling of man's ontological structure which is equally consonant with his physiological structure including all the constituents. Thus, the word in this world or the next is indispensable to man's salvation, and he who confirms himself against the Word closes the door to his own enlightenment.

Everything that man thinks or does of his own free will makes an impress on his spiritual form and has consequences to all eternity. Christ in man's 'book of life.'[35] Salvation is attained by living by free choice according to acknowledged standards of goodness and truth. Thus, the good heathen are saved for Heaven equally with good Christians; but the former are instructed in the world of spirits after they leave the life of the body, where they perceive and accept the essentials of a true faith and live according to them, for faithfes no more than evils can exist in Heaven. Swedenborg reports a

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[34] T. 372-620. 'To prepare for regeneration is the proper co-operation of the Church religious education.' SER. Vol. 1 p. 5.

[35] Rev. John 3:1-5.

[36] 'Book' signifies all things with man, spirit, and angel, or all the states of their life.... Therefore 'to open the book' signifies to know these things.' T. 1000.

great deal of experience with the heathen peoples in the Spiritual World. In the chapter in Heaven and Hell entitled "The Heathen in Heaven" he writes:

> I have been taught in many ways that the heathen who have led a moral life and have lived in obedience and subordination and mutual charity in accordance with their religion, and have thus received something of conscience, are accepted in the other life, and are there instructed with solicitious care by the angels in the goods and truths of faith; and that when they are being taught they behave themselves modestly, intelligently, and wisely, and readily accept truths and adopt them. They have not worked out for themselves any principles of falsity antagonistic to the truths of faith that will need to be shaken off, still less any cavils against the Lord, as many Christians have who cherish no other idea of Him than that He is an ordinary man. The heathen on the contrary when they hear that God has become a Man, and has thus manifested Himself in the world, immediately acknowledge it and worship the Lord, saying that because God is the God of heaven and of earth, and because the human race is His, He has fully disclosed Himself to men. It is a Divine truth that apart from the Lord there is no salvation; but this is to be understood to mean that there is no salvation except from the Lord. There are many earths in the universe, and all of them full of inhabitants, scarcely any of whom know that the Lord took on the Human on our earth. Yet because they worship the Divine under a human form they are accepted and led by the Lord.[37]

Evils on earth are Divine permissions, in the sense that they must be permitted by the Lord in order to avert greater evils; thus, they are permitted for the sake of the end, which

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[37] H. 321. See also A. 1327; 1328; 2049; 2051; 2595; 2598; 2600; 2601; 2603; 2861; 2863; 3778; 4189; 4190; 4197; 9256.

great deal of experience with the heathen people in the spiritual world. In the chapter in Heaven and Hell entitled "The Heavens in Heaven" he writes:

> I have been taught in many ways that the heathen who have led a moral life and have lived in conscience and conscientiousness and mutual charity in accordance with their religion, and have thus received something of conscience, are accepted in the other life, and are there instructed with goodnesses even by the angels in the goods and truths of faith; and that when they are being taught they believe them-selves wisdom, intelligently and wisely, and readily accept truths and adopt them. They have not worked out for themselves any principles of reality antecedently to the truths of faith that will need to be shaken off, with them easily against the Lord, as many Christians here who chiefly no other idea of God than that He is an ordinary man. The learned on the contrary when they hear that God becomes man, and has thus manifested Himself in the world, immediately acknowledge it and worship the Lord, saying that because God is the God of heaven and of earth, and becomes the human race in him. He has illuminated himself to man. It is a Divine truth most apart from the Lord there is no salvation; but this is to be understood to mean that there is no salvation except from the Lord. There are many earths in the universe, and all of them differ in-finitely, possibly not of whom know that the Lord took on the human on our earth. Yet because they worship the Divine under a human form they are so-ever led by the Lord.[1]

Evils on earth are divine permissions, in the sense that they must be permitted by the Lord in order to avert greater evils; thus, they are permitted for the sake of the end, which

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[1] E. 321. See also A. 1327; 1328; 2049; 2021; 2399; 2609; 2600; 2001; 2503; 2001; 2038; 3176; 2126; 2120; 2147; 2626.

is salvation. Only as a man is able to see the evils within his own proprium[38] is he able to shun them as sins against God and give the Lord room in his will and understanding. Swedenborg found that at least two angelic spirits and two infernal spirits[39] are constantly adjoined to every man's will and understanding while he remains in the natural world and they keep him in a state of equilibrium so that he may freely think and choose what is good or what is evil. Such spirits are in most cases unaware that they are adjoined to man, but they serve as a means to transmit for his use the combined influences of Heaven and of Hell. In this way the powers of Heaven and of Hell are available to man and he is constantly making use of them in all that he thinks and wills and does.

> There is a perpetual equilibrium between heaven and hell. From hell there continually breathes forth and ascends an endeavor to do evil, and from heaven there continually breathes forth and descends an endeavor to do good. In this equilibrium is the world of spirits; which world is intermediate between heaven and hell. (See above, n.421-431). The world of spirits is in this equilibrium because every man a after death enters first the world of spirits, and is kept there in a state like that he was in while

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38 See note 33. See also A. 694; 731; 1023; 1044; 9334-9336; 9447; 9452-9454; 9938.

39 "With everyone there are at least two spirits and two angels. By spirits man has communication with the world of spirits, and by angels with heaven. Without (this) man could not live at all; his life entirely depends on this conjunction, so that if the spirits and angels were to withdraw, he would instantly perish." A. 50.

is salvation. Only as a man is able to see the evils within his own province[36] is he able to shun them or fight against it and give the Lord room in his will and understanding. Swedenborg found that at least two angelic spirits and two infernal spirits[37] are constantly adjoined to every man's will and understanding while he exists in the natural world and they keep him in a state of equilibrium so that he may freely think and choose what is good or what is evil. Both spirits are in most cases unaware that they are adjoined to man, but they serve as a means to transmit for his use the combined influences of Heaven and of Hell. In this way the powers of Heaven and of Hell are available to man and he is constantly making use of them in all that he thinks and wills and does.

> There is a perfected equilibrium between heaven and hell. From hell there continually brought forth and ascends an endeavor to do evil, and from heaven there continually descends forth and ascends an endeavor to do good. In this equilibrium is the world of spirits; which world is intermediate between heaven and hell. (See above, n.421-421). The world of spirits is in this equilibrium because every man after death enters first the world of spirits, and is kept there in a state like that he was in while

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36 See note 21. See also A. 694; 921; 1024; 1041; 2024-2026; 2417; 2736-2744; 2870.

37 Which evil-minded spirits are at least two spirits and two angels.

38 Spirits man has communication with the world of spirits and by angels with heaven. Although (this) man does not live as evil; his life entirely depends on this communication, so that if the spirits and angels were to withdraw, he would immediately perish." A. 60.

> in the world, and this would be impossible if there were not a perfect equilibrium there; for by means of this the character of everyone is explored, since they then remain in the same freedom as they had in the world. Spiritual equilibrium is freedom in man and spirit.[40]

4. The Spiritual World.

Swedenborg found that the Spiritual World consists of Heaven[41] and of Hell[42] and of the World of Spirits.[43] The World of Spirits is a preparatory state in which the newly awakened soul finds itself after the death of the body. It is there that the individual's "judgment" takes place, which consists of disclosing to himself or herself the true nature of the leading love or dominant purpose that has been the inmost motivation of life. If the leading love is evil it leads to Hell; if it is good it leads to Heaven. The Lord, who is pure Love, could not possibly condemn nor sentence nor cast anyone into Hell. Swedenborg writes:

> An opinion has prevailed with some that God turns away His face from man, rejects him from Himself and casts him into hell, and that He is angry with him on account of evil; and with some, further, that God punishes man and does evil to him. In this opinion they confirm themselves from the literal sense of the Word, where such things are said, not being aware that the spiritual sense of the Word, which explains the sense of the letter, is altogether

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40 H. 590.
41 H. 2ff.
42 H. 536ff.
43 H. 421ff.

in the world, and this would be impossible if there were not a perfect equilibrium there; for by means of this the objectives of everyone in equipoised, since then results in the same freedom as they had in the world. Spiritual equilibrium is freedom in man and spirit.[40]

d. The Spiritual World.

Swedenborg teaches that the Spiritual World consists of Heaven[41] and of Hell[42] and of the World of Spirits.[43] The World of Spirits is a preparatory state in which the newly deceased soul finds itself after the death of the body. It is there that the individual's "judgment" takes place, which consists of attaching to himself or herself the true nature of the leading love or dominant purpose that has been the inmost motivation of life. If the leading love is evil it leads to Hell; if it is good it leads to Heaven. The Lord, who is pure love, permits not personal punishment nor condemnation nor sent anyone into Hell. Swedenborg writes:

> In spiritual use everything with man that has been evil is done from him, it leads him from himself and casts him into Hell, and that he is merely with him on account of evil; and with none, therefore, that has committed evil is saved. In this opinion they confirm themselves from the Lord's words of the Word, where much stress is laid on being saved that the spiritual means of the Word which explains the sense of the letter, is altogether

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40 E. 330.
41 E. 422.
42 E. 0422.
43 E. 0422.

> different; and that hence the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away His face from man and rejects him from Himself, that He does not cast any one into hell, and that He is not angry with any one...and since He never turns Himself away from (man), He deals with him from good, love, and mercy; that is, that He wills good to him, loves him, and is merciful to him.[44]

Those who go into Hell do so of their own free choice[45] because they love the delights of evil more than they love good. There the Lord's mercy continues with them and is in the continual effort to restrain their evils and lessen their distresses. If it were possible the Lord would immediately change Hell into Heaven and rescue all who are there, instantly transforming all devils into angels. All who are in Heaven rejoice in the Lord and lead a life of increasing services. "The kingdom of the Lord is a kingdom of uses."[46] Concerning the uses of the Heavens we are told:

> As all the societies in the heavens are distinct in accordance with their goods so they are distinct in accordance with their uses....Some societies are employed in taking care of little children; others in teaching and training them as they grow up; others in teaching and training in like manner the boys and girls that have acquired a good disposition from their education in the world, and in consequence

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44 H. 545. See also A. 798; 2447; 5798; 6991; 6997; 7533; 7632; 7643; 7679; 7710; 7926; 8282; 8284; 8483; 8875; 9010; 9128; 9306; 10431.

45 H. 547.

46 H. 387.

different; and that upon the continuing contrite of the spirit, which is from the spiritual sense of the word, therefore otherwise, namely, that God never turns away His face from man and rejects him from Himself, that He does not casting one into hell, and that He is not angry with any one, and stone in water turns Himself away from man. He deals with man from good, love, and mercy; that is, that He will life good to him, loves him, and is merciful to him.[44]

"Those who go into Hell do so of their own free choice[45] because they love the delights of evil more than they love good. Those the Lord's mercy continues with them and is in the continual effort to restrain their evil and lessen their distresses. If it were possible the Lord would immediately change hell into Heaven and receive all who are there, instantly transforming all devils into angels. All who are in Heaven rejoice in the Lord and lead a life of interacting services. 'The kingdom of the Lord is a kingdom of uses.'[46] Concerning the uses of the Heavens we are told:

> As all the societies in the heavens are distinct in correspondence with their goods so they are distinct in correspondence with their uses....Some societies are employed in taking care of little children; others in teaching and training them as they grow up; others in teaching and training in life manner the boys and girls that have received a good disposition from their education in the world, and in consequence

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44 E. 845. See also n. 708; 2427; 3701; 8901; 5907; 7255; 7282; 7642; 7579; 7710; 7785; 8000; 8984; 8182; 8896; 9010; 9128; 9505; 10601.

45 E. 847.

46 E. 387.

> have come into heaven. There are other societies that teach the simple good from the Christian world, and lead them into the way to heaven; there are others that in like manner teach and lead the various heathen nations. There are some societies that defend from infestations by evil spirits the newly arrived spirits that have just come from the world; there are some that attend upon the spirits that are in the lower earth; also some that attend upon spirits that are in the hells, and restrain them from tormenting each other beyond prescribed limits; and there are some that attend upon those who are being raised from the dead. In general, angels from each society are sent to men to watch over them and to lead them away from evil affections and consequent thoughts, and to inspire them with good affections so far as they will receive them in freedom; and by means of these they also direct the deeds or works of men by removing as far as possible evil intentions. When angels are with men they dwell as it were in their affections; and they are near to man just in the degree to which he is in good from truth, and are distant from him just in the degree in which his life is distant from good. But all these employments of angels are employments of the Lord through the angels, for the angels perform them from the Lord and not from themselves.[47]

After death man does not change his essential character but fulfills it progressively to eternity. No concealment of thought or character is possible in the Spiritual World as it is in this, for there everyone speaks and acts from his thought and affection, and no deception is possible. Men and women take into the Spiritual World all their faculties, loves, and abilities, their knowledges, memory,[48] and character. When the material body is laid aside like an abandoned garment the

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47 H. 391.
48 Presently they lose the memory of the natural world. A. 2469ff.

spiritual body takes up the functions of the spiritual man in the Spiritual World. The spiritual body is more substantial than was the material and in time becomes the perfect expression of the character of its owner. "Heaven and Hell are from the human race."[49] Every angel and every devil in the Spiritual World was once a human being on this or another earth,[50] and every person now living--every man, woman and child--will presently become either an angel or a devil. The bodies of the angels are forms of increasing beauty; the bodies of devils are monstrous and deformed. Swedenborg tells us:

> In the Christian world it is wholly unknown that heaven and hell are from the human race, for it is believed that in the beginning angels were created and heaven was thus formed; also that the devil or Satan was an angel of light, but having rebelled he was cast down with his crew, and thus hell was formed. The angels never cease to wonder at such a belief in the Christian world, and still more that nothing is really known about heaven, when in fact that is the primary principle of all doctrine in the church. But since such ignorance prevails they rejoice in heart that it has pleased the Lord to reveal to mankind many things about heaven and about hell, thereby dispelling as far as possible the darkness that has been daily increasing because the church has come to its end. They wish for this reason that I should declare from their lips that in the entire heaven there is not a single angel who was created such from the beginning, nor in hell any devil who was created an angel of light and cast down; but that

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49 H. 311.
50 J. 23-27.

spiritual body comes up the functions of the spiritual man in the spiritual world. The spiritual body is more representative than was the material and in time becomes the perfect expression of the character of the owner. "Heaven and Hell are from the human race."[49] Every angel and every devil in the spiritual world was once a human being on this or another earth.[50] As every person now living--every man, woman and child--will presently become either an angel or a devil. The bodies of the angels are forms of increasing beauty; the bodies of devils are monstrous and deformed. Swedenborg tells us:

> In the Christian world it is widely unknown that heaven and hell are from the human race. For it is believed that in the beginning angels were created and Heaven was thus formed; also that the devil or Satan was an angel of light, but having rebelled he was cast down with his crew, and thus hell was formed. The angels never cease to wonder at such a belief in the Christian world, and still more that nothing is really known about heaven, when in fact that is the primary rendezvous of all doctrine in the church. In these such I mention revealed they rejoice in heart that it has pleased the Lord to reveal to mankind such things about heaven and about hell, thereby dispelling as far as possible the darkness that has been built increasing because the church has gone to its end. This also is the reason that I should receive from their life that in the entire heaven there is not a single angel who was created from the beginning, nor in hell any devil who was created an angel of light and cast down; but that

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49 H. 311.
50 I. 23-27.

all, both in heaven and in hell, are from the human race; in heaven those who lived in the world in heavenly love and belief, in hell those who lived in infernal love and belief, also that it is hell taken as a whole that is called the Devil and Satan.[51]

But...it has been granted me to be in company with angels, and also to talk with those who are in hell, and this now for some years, sometimes continuously from morning until evening, and thus be informed about heaven and hell. This has been permitted that the man of the church may no longer continue in his erroneous belief.

That (a belief in heaven and hell) has been destroyed is evidenced from its being said, "Who has ever come from heaven and told us that there is a heaven? What is hell? Is there any? What is this about man's being tormented with fire to eternity? What is the day of judgment? has it not been expected in vain for ages?" with other things that involve a denial of everything....

Therefore--lest those who think in this way--as many do who from their worldly wisdom are regarded as erudite and learned--should any longer confound and mislead the simple in faith and heart, and induce infermal darkness respecting God and heaven and eternal life, and all else that depends on these, the interiors of my spirit have been opened by the Lord, and I have thus been permitted to talk with all after their decease with whom I was ever acquainted in the life of the body--with some for days, with some for months, and with some for a year, and also with so many others that I should not exaggerate if I should say a hundred thousand; many of whom were in heaven, and many in hell.[52]

Swedenborg reported that sex is not changed after death. Sex is not primarily a matter of body but of influx from the Lord. Thus man remains man, and woman remains woman, to eter-

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51 H. 311.
52 H. 312.

all, both in heaven and in hell, are from the human race: in heaven those who lived in the world in heavenly love and faith, in hell those who lived in infernal love and faith. Also that in the Word taken as a whole that is called the Devil and Satan.[47]

But...it has been granted me to be in company with angels, and also to talk with those who are in hell, and this now for some years, sometimes continuously from morning until evening, and thus be informed about heaven and hell. This has been convincing that man of the church may no longer continue in his erroneous belief.

That (a belief in heaven and hell) has been destroyed is evidenced from its being said, "Who has ever come from heaven and told us that there is a heaven? That is hell? In where now? Most is this about man's being tormented with fire to eternity? This is the fur- of infernity has it not been accepted in vain for years" with other things that involve a denial of everything....

Therefore--lest those who falsify in this way--as many do who from timely worldly wisdom are regarded as erudite and learned--should any longer confirmed and maintained the simple in faith and heart, and thus infernal societies corresponding and had heaven the natural life, and all else that depends on light, the in- tuitions of a spirit have been opened by the Lord, and I have time been granted to talk with all after death dwelling with them I was ever acquainted in the life of the body--with some for days, with some for months, and with some for years, and also with so many others that I should not exaggerate if I second say a hundred thousand; many of whom were in heaven and many in hell.[48]

Swedenborg reported that man is not changed after death. Sex is not primarily a matter of body but of inclination from the Lord. There are female men, and women feminine women, to star-

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47 n. 311.
48 n. 312.

nity. In the other life people know each other who are of similar character and in similar affections. Love brings them together and lack of love separates them. All in the Heavens live together in social groups, expressing a life of love to the Lord and love to the neighbor. There are three Heavens[53] and three Hells,[54] each more interior than the other. The Heavens and Hells are peopled from the human race not only from our earths but from countless other earths in the universe.[55] The Heavens and the Hells are eternal. Every person is born for Heaven, and none for Hell, but only those who are in interior good come into Heaven while those in interior evils betake themselves to their Hells. All in the Heavens derive their happiness from love of the Lord and from loving, useful services to others. The governing principle of Heaven is love; the governing principle of Hell is compulsion. No one can live in Heaven who does not love the Lord supremely and his neighbor better than himself.[56] Those in the Hells derive their infernal delights, their miseries, hatreds, and falsities, from self-love.[57] No child ever goes to Hell.[58]

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53 H. 29.
54 H. 542.
55 H. 1ff.
56 The two loves of Heaven are love of the Lord and love to the neighbor.
57 The two loves of Hell are love of self and love of the world
58 H. 329.

nity. In the other life people inter each other who are of similar character and in similar affections. Love brings them together and lack of love separates them. All in the Heavens life together in social groups, experiencing a life of love to the Lord and love to the neighbor. There are three Heavens[53] and three Hells,[54] each more interior than the other. The Heavens and Hells are peopled from the human race not only from our earths but from countless other earths in the universe.[55] The Heavens and the Hells are eternal. Every person is born into Heaven and into Hell. But only those who are in interior good come into Heaven while those in interior evils betake themselves to their Hells. All in the Heavens derive their happiness from love of the Lord and from loving useful services to others. The governing principle of Heaven is love; the governing principle of Hell is condemnation. No one can live in Heaven who does not love the Lord supremely and his neighbor better than himself.[56] Those in the Hells derive their infernal delights, their pleasures, luxuries, and satisfaction, from self-love.[57] We shall over come to Hell.[58]

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53 H. 29.
54 H. 548.
55 H. 127.
56 The two loves of Heaven are love of the Lord and love to the neighbor.
57 The two loves of Hell are love of self and love of the world.
58 H. 549.

All who die in infancy or childhood are trained by angels and grow up to be angels and come into Heaven. Angels grow ever stronger and more beautiful the longer they live, tending ever toward the springtime of life and the growing powers of mind and heart of an ever freshening maturity. Thus, "to grow old in Heaven is to grow young."[59] In Heaven men and women love and are mated with their true spiritual partners, and the joys of marriage in Heaven are universally recognized as being the Lord's own gift. While the marriage partners become more and more completely individuals they at the same time become more and more completely each other's. Each finds the greatest joy in the joy of the other. The union of marriage corresponds to the union of the Lord and the church and in a deeper sense to the union of Good and Truth in the Lord Himself. Marriages on earth are a prime means for preparing character for marriage in Heaven. The Spiritual World appears incomparably vaster[60] than the material world, for all who have ever lived on this or any other earth in the universe are living there now.

5. The Second Coming.

The New Church declares that the Second Coming of the

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59 H. 414.
60 H. 415-420.

All who die in infancy or childhood are trained by angels and grow up to be adults and come into heaven. Angels grow up stronger and more beautiful the longer they live, tending over towards the apotheosis of life and the growing powers of mind and heart of an ever lengthening maturity. Thus, "to grow old in heaven is to grow young."[49] In heaven men and women love and are mated with their true spiritual mates, and the joys of marriage in heaven are universally recognized as being the Lord's own gift. While the marriage partners become more and more completely individuals they at the same time become more and more completely each other's. Each finds the greatest joy in the joy of the other. The union of marriage corresponds to the union of the Lord and the church and in a deeper sense to the union of good and truth in the Lord himself. Marriages on earth are a prime means for preparing ourselves for marriage in heaven. The Swedenborgian world appears inconceivably vastly[50] than the material world, for all who have ever lived on this or any other earth in the universe are living there now.

b. The Second Coming.

The New Church declares that the Second Coming of the

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49 E. 214.
50 E. 414-420.

Lord is now taking place in the "clouds of heaven" with "power and great glory," which is to say that the Divine Truth is being revealed in the letter of the Word.[61] The coming of the Lord is not a coming in Person as it was in the Incarnation. It is a coming in the spiritual sense of the Word to the minds of men and angels. In His Second Coming the Lord does not reveal Himself otherwise than as the Divine Truth in the Word. The man of the New Church sees the Lord as the "glory" in the "clouds of heaven" to the extent that he sees the Divine Truth which the letter of the Word reveals. The "clouds of heaven" are the statements of the Word in its letter; the "glory" of the cloud is the indwelling Truth. Swedenborg declares that he was instructed by the Lord that the Second Coming foretold in the Gospels and the Book of Revelation was to be a spiritual coming of Divine Truth to the minds of men, and that this spiritual coming was to be effected by the instrumentality of a man prepared by the Lord for that office, a man whom the Lord could fill with His Spirit who would receive the doctrines of the New Church and publish them in a permanent form for the service of the race. Having therefore opened Swedenborg's internal sight the Lord intromitted him into the Spiritual World and granted him to behold the Heavens

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61 See especially R. 24. Also T. 753-791.

Lord is now taking place in the "clouds of heaven" with "power and great glory," which is to say that the Divine Truth is being revealed in the letter of the Word.[21] The coming of the Lord is not a coming in Person as it was in the Incarnation. It is a coming in the spiritual sense of the Word to the minds of men and angels. In the Second Coming the Lord does not reveal Himself otherwise than as the Divine Truth in the Word. The man of the New Church sees the Lord as the "glory" in the "clouds of heaven" in the sense that he sees the Divine Truth which the letter of the Word reveals. The "clouds of heaven" are the waterspouts of the Word in its letter; the "glory" of the cloud is the indwelling truth. Swedenborg declares that it was illustrated by the Lord that the second Coming foretold in the Gospels and the Book of Revelation was to be a spiritual coming of Divine Truth to the minds of men, and that this spiritual coming was to be effected by the instrumentality of a man prepared by the Lord for that office, a man whom the Lord could fill with His Spirit who would receive the doctrines of the New Church and publish them in a permanent form for the service of the race. Having therefore opened Swedenborg's internal sight the Lord introduced him into the spiritual world and permitted him to behold the heavens

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[21] See especially 2. 24. Also T. 228-229.

and the Hells and to describe the things seen and heard in the other life. Among the things "seen and heard"[62] was the accomplishment of the Last Judgment which took place in the World of Spirits in the year 1757. Concerning this Judgment Swedenborg writes:

> It was shown above[63] that the Last Judgment does not exist on the earth, but in the spiritual world, where all from the beginning of creation are together; and since it is so, it is impossible for any man to know when the Last Judgment is accomplished, for every one expects it to exist on earth, accompanied by a change of all things in the visible heaven, and on the earth and in the human race there. Lest therefore the man of the church from ignorance should live in such a belief, and lest they who think of the Last Judgment should expect it forever, whence at length the belief in those things which are said of it in the literal sense of the Word must perish, and lest perchance therefore many should recede from a belief in the Word, it has been granted me to see with my own eyes that the Last Judgment is now accomplished; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, the spiritual equilibrium between good and evil, or between heaven and hell, being thence restored. It was granted me to see from beginning to end how the Last Judgment was accomplished; and also how Babylon[64] was destroyed, also how those who are meant by "the dragon"[65] were cast into the abyss, and how the New Heaven was formed, and the New Church instituted in the heavens, which is meant by "the New Jerusalem."

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62 The complete title of H. is: Heaven and Its Wonders and Hell From Things Heard and Seen.

63 J. 28-32.

64 "By Babylon are meant all who wish to have dominion by religion." J. 54.

65 By the Dragon are meant those who are in falsities of religion. R. 537ff.

and the Bells and to describe the things seen and heard in the other life. Among the things "seen and heard"[52] was the accomplishment of the Last Judgment which took place in the spirit of Swedenborg in the year 1757. Concerning this Judgment Swedenborg writes:

> It was shown above[53] that the Last Judgment does not exist on the earth, but in the spiritual world, where all from the beginning of creation are together; and since it is so, it is impossible for any man to know when the Last Judgment is accomplished. For every one expects it to exist on earth, accompanied by a change of all things in the visible universe, and on the earth and in the human race there. Hence therefore the man of the church from immemorial ages in such a belief, and lest they see truth of the Last Judgment should deprive it forever, wherein by length the belief in those things which are said of it in the literal sense of the Word must perish, and lest perdition therefore many should remain from a belief in the Word, it has been granted me to see with my own eyes that the Last Judgment is now accomplished; that the evil are cast into the Hell, and the good elevated into heaven, and that all things are reduced into order; the spiritual equilibrium between good and evil, or between heaven and hell, being thereby restored. It was granted me to see from beginning to end how the Last Judgment was accomplished; and also how Babylon was destroyed, also how those who are meant by "the dragon" were cast into the abyss, and how the new heaven was formed, and the new church instituted in the heavens, which is meant by "the New Jerusalem."

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52 The complete title of S. is: Heaven and the Wonders and Hell from Things Heard and Seen.

53 "Shown above" means all who wish to have knowledge by revelation. S. 54.

54 By the Dragon are meant those who are in falsities of revelation. S. 5773.

> It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This Last Judgment was commenced in the beginning of the year 1757, and was fully accomplished at the end of that year.[66]

Thus a new Christian Heaven was established after the accomplishment of the Last Judgment, or what was the same thing, a New Church in Heaven, from which the New Church on earth is taking its form. This is the "new heaven" and the "new earth" foretold in the Apocalypse.[67] It is also the New Jerusalem which John saw "coming down from God out of heaven prepared as a Bride adorned for her Husband."[68] The Bride is the Church as it looks to the Lord; the Husband of the Church is the Lord Himself, the Lord whom the Church awaits and loves. Thus, the Lord is making His Second Coming at this day and the Church that He is establishing is the Church of the New Jerusalem which He Himself foretold[69] and named.[70] Under the title "Principal Teachings," Convention's Book of Worship states:

> The Second Coming of the Lord.
>
> "The Coming of the Lord is not a coming to destroy the visible heaven and the habitable earth and to create a new heaven and a new earth according to the opinion which many, from not understanding the spiritual sense of the Word, have hitherto entertained;

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66 J. 45.
67 R., Preface. Also R. 876-962.
68 Rev. 2:2.
69 Matt., Chapter 25.
70 Rev. 21:2, 10.

It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This first vision was continued in the beginning of the year 1827, and was fully established on the one of that year.[66]

This new Christian Heaven was established after the consummation of the last judgment, or what was the same thing, a New Church in Heaven, from which the New Church on earth is in the form. This is the "new heaven" and the "new earth" foretold in the Apocalypse.[67] It is also the New Jerusalem which John saw "coming down from God out of heaven prepared as a bride adorned for her husband."[68] The union is the church as it joins to the Lord; the husband of the church is the Lord himself. The Lord whom the Church awaits and loves. Thus, the Lord is making His Second Coming at this day and the Church must be in establishing in Church of the New Jerusalem which He himself foretold[69] and named.[70] Under the title "Spiritual Teachings," Swedenborg's Book of Revelation states:

The Second Coming of the Lord.

"The Coming of the Lord is not a coming to destroy the visible heaven and the habitable earth but to create a new heaven and a new earth according to the opinion of some, thus not understanding the spiritual sense of the Word. Hence also false doctrines have taken

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66 . ibid.
67 . Rev xxv. Also . 27:-28:2.
68 . ibid. 21:2.
69 Matt. Chapter 25.
70 Rev. 21:2, 10.

it is, rather, a coming for the purpose of separating the evil from the good, that those who have believed and who do believe in Him may be saved, and there may be formed of them a New Angelic Heaven and a New Church on earth: and without this coming no flesh could have been saved.

"The Second Coming of the Lord is also a coming, not in person, but in the Word, which is from the Lord and is the Lord Himself; and it is effected by the instrumentality of a man before whom the Lord has manifested Himself in person and whom He has filled with His Spirit to teach from Him the doctrines of the New Church by means of the Word.

"This is meant by the 'New Heaven and the New Earth' and the New Jerusalem descending out of heaven, spoken of in the Revelation." From Swedenborg's "True Christian Religion", 753.[71]

Also, section 12 of the "Articles of Faith" reads:

That now is the time of the Second Advent, which is a Coming, not in Person but in the power and glory of His Holy Word: That it is attended, like the first coming, with the restoration of order of all things in the spiritual world, where the wonderful Divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed; and with the preparing of the way for a new Church on the earth,--the first Christian church having fulfilled its mission: as foretold by the Lord in the Gospels: And that this New or Second Christian Church, which will be the crown of all Churches, and will stand forever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband.[72]

As already noted, the New Church is not the church of any exclusive group or sect, nor are the angels in Heaven nor the

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71 B.W., p. 681.
72 B.W., p. 686.

people on earth who receive its doctrines willing that it should be so construed. The whole Christian world is invited to this church, for the Lord's Divine Truth is ever seeking to enlighten the minds of men and angels and to bring them to a fuller acknowledgment of Himself and of the life that is from Himself. Concerning this church it is said in the Apocalypse, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."[73]

In the Liturgy and Hymnal of the General Church, in the section entitled "The New Church" it is also stated:

> The Lord in His Second Coming reveals the spiritual sense of the Word, and establishes a New Church; for the former church was Christian only in name.
>
> There is first a subjugation of the hells, the establishment of order in the heavens, and at the same time a Last Judgment in the spiritual world; these together constitute the Divine work of Redemption.
>
> In order that the New Church, which is the New Jerusalem, might be instituted, the Lord began a new Redemption, and executed a Last Judgment in the year 1757, which work has continued since that time.
>
> The Lord in His Second Coming forms a New Heaven of those who have believed in Him, and institutes a New Church on earth of those who believe in Him; for these two, the New Heaven and the New Church are the ends of His Coming.

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[73] Rev. 22:17. "Water of life" signifies "Divine truth through the Word from the Lord." R. 956.

people on earth who receive its Journeymen without it should be so constrained. The single Christian world is invited to this church, for the Lord's Divine Truth is ever seeking to enlighten the minds of men and angels and to bring them to a fuller acknowledgment of himself and of the life that is from himself. Concerning this church, it is said in the Apocalypse, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."[73]

In the Liturgy and Hymns of the General Church, in the section entitled "The New Church" it is also stated:

> The Lord in His Second Coming reveals the spiritual sense of the Word, and establishes a New Church; for the former church was Christian only in name.
>
> There is first a subjugation of the Devil, the establishment of order in the heavens, and at the same time a Last Judgment in the spiritual world; these together constitute the Divine work of Redemption.
>
> In order that the New Church, which is the New Jerusalem, might be instituted, the Lord sent a new Revelation, and enabled a Last Judgment in the year 1757, which was the continued minor task time.
>
> The Lord in His Second Coming is the New Heaven of those who have believed in Him, and instituted a New Church on earth of those who believe in Him; for where two, the New Heaven and the New Church are the ends of the Coming.

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[73] Rev. 22:17. Theme of the "spiritual" Divine truth through the Word from the Lord.

> It is of Divine Order that a New Heaven should be formed before a New Church on the earth, for the internal is formed before the external, and afterwards the external by the internal.
>
> As the New Heaven increases, so the New Church comes down from that Heaven; but this cannot be done in a moment, but only as the falsities of the former church are removed; these are removed gradually, and so far as they are removed the New Church is instituted with men in the world.
>
> Hence it is of the Divine Providence of the Lord that the New Church at first should be with few, while provision is made for its gradual increase among many.
>
> This New Church is the crown of all the churches that have hitherto been in the world; it will endure forever, because it will worship one visible God, who is the Lord God our Saviour Jesus Christ.[74]

Swedenborg was instructed by the Lord that there had been four great Church Periods[75] (or Ages) in the history of the earth and that the fifth was now to follow.

I. The Most ancient or Adamic Church. (Vaguely remembered as the Golden Age.)

II. The Noetic Church.

III. The Israelitish Church.

IV. The Apostolic Church.

V. The New Church.

The New Church, foretold in the Gospels and the Book of Revelation, was to worship the one true God, the Lord in His Divine Humanity; was to see truths with a new rationality; was

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74 LIT, p. 221-222.
75 P. 328.

It is or Divine Order that a New Creation should be formed within a New Church on this earth, for the internal is formed before the external, and afterwards the external by the internal.

As the New Heaven increases, so the New Church comes down from that heaven; but this cannot be done in a moment, but only as the faithful of the former church are removed; these are removed gradually, and so far as they are removed the New Church is instituted with men in the world.

Hence is to be the Divine Providence of the Lord that the New Church at first should be with few, while provision is made for its gradual increase among many.

This New Church is the crown of all the churches that have existed on the world; it will endure forever, because it will worship one visible God, who is the Lord God our Saviour Jesus Christ.[74]

Swedenborg was instructed by the Lord that there had been four great Church Periods[75] (or Ages) in the history of the earth and that the first was now to follow.

I. The most ancient or Adamic Church. (Generally recognized as the Golden Age.)

II. The Noetic Church.

III. The Israelitish Church.

IV. The Apostolic Church.

V. The New Church.

The New Church, foretold in the Apocalypse and the Book of Revelation, was to worship the one true God, the Lord in His Divine Humanity; was to see Creation with a new rationality; was

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74. TCR, p. 321-322.
75. p. 324.

to be the crown of all previous churches; was to "come down from God out of heaven" (take form from the Lord through the Christian Heaven); and was to be identified with the Second Coming of the Lord.

CHAPTER III

SWEDENBORG, "SERVANT OF THE LORD JESUS CHRIST"

1. Biographical Data.

Inevitably in a study like this the question arises, "Who is this Swedenborg who makes such far-reaching statements about God and man, about Heaven and Hell and the World of Spirits, about a New Church and a New Age, about the Second Coming of the Lord, and about the eternal life? Who is he and how veridical is his report?"

While no exhaustive answer to that question can here be undertaken, the reader is entitled to know that it has been dealt with in exhaustive fashion in many published works[1] and that the facts of the great Seer's life are an open book at the disposal of anyone interested in examining them. Emanuel Swedenborg was born in Stockholm, Sweden, in 1688 and died in London in 1772, at the age of 84 years. His life falls into three periods of 28 years each. The first 28 years covered

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1 See especially: Lewis F. Hite, Swedenborg's Historical Position; George Trowbridge, Life of Emanuel Swedenborg; James Garth Wilkinson, Emanuel Swedenborg, a Biography; Benjamin Worcester, The Life and Mission of Emanuel Swedenborg; and Rudolph L. Tafel, Documents Concerning the Life and Character of Emanuel Swedenborg.

CHAPTER III

SYNTHESIS, PRIMARY CONSTITUENTS AND THEIR

1. Theoretical Data.

Incredibly long ago, little more than a generation, "Who is this mysterious man upon Far-from-the-Madding Court? Out of the sea, among leaves and fell and the world of Daylight, comes a few strange and a few men, where the Zoonom Domain of the Lord, and about the eternal light? Who is he and how vertical is his respect?"

While no scientific answer to that question can yet be ventured, the reader is entitled to know what is known on deal with in experiments Zoonom in many published [illegible] and that the Lord of the great Zoonom's life are as open book at the disposal of anyone interested in examining them. Several Zoonomers are born in Stockholm, Sweden, in 1891 and die in London in 1972, at the age of 84 years.[illegible] Zoonom lived three periods of 28 years each. The first 28 years covered

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1 See, chronological Table . cit., Swedenborg's Theological Institution; Source Knowledge, Site of Spiritual Wisdom; Lord Order. Hilal con. Personal Relationship in Spiritual Domain; Domain Domestic, The Site of Spiritual Wisdom; Spiritual Wisdom 1. Brief. Zoonomic Concerning the Site and Spirit Order of Spiritual Wisdom.

the period of his formal education;[2] the second 28, his researches into the natural sciences; and the third 28, the period of his spiritual illumination. His father was Chaplain of the court of Sweden.

During the years of his scientific activity Swedenborg was prominently recognized as one of the ablest men of his country. He was a trusted counselor of the king and a member of the Swedish House of Nobles. His investigations in the various realms of nature were characterized by penetrating insight, and he wrote many books and treatises bearing on a wide range of subjects. Long before Einstein[3] he saw the essential principles of Einstein's conception. Sixty-two years before Laplace he published the germ of the Nebular Hypothesis.[4] His monumental work on the Brain evokes the wonder and admiration of specialists today. During his long service in the Royal College of Mines he rendered notable service to

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[2] Swedenborg took his degree of Doctor of Philosophy at the age of 21.

[3] "The physical world of Einstein is even now beyond the grasp of many able minds, yet the essential ideas embodied in it were apprehended by Swedenborg in 1734." Professor Herbert Dingle, D. Sc., A.R.C.S; Imperial College of Science and Technology, London, Eng.

[4] "It has long been known to students of the philosophical writings of Emanuel Swedenborg that he was the author of an elaborate theory of the origin of the solar and stellar system, which was the prototype of those now received." Professor E. S. Holden, Lick Observatory, 1880. (See Trowbridge, LES, p. 266.)

the period of his formal education; the second, his re-
entrance into the royal service; and the third [illegible], the
period of his scientific introspection. His father was already in
[illegible] the years of [illegible].

During the years of his maturity as scientist, Swedenborg
was occasionally recognized as one of the ablest men of his
country. He was a trusted counselor of the King and a member
of the Swedish House of Nobles. His investigations in the
various fields of science were accompanied by penetrating
insight, and he wrote many books and treatises dealing on a
wide range of subjects. Long before Lavoisier[3] he saw the es-
sential nature and law of chemical combination. Sixty-two years
before Dalton he published the form of the Nebular Hypo-
thesis.[4] His numerical work on the Pyramids evince his wonder-
ful application of mathematical tools. During the long service
in the Royal College of Mines he rendered notable service to

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[3] Swedenborg took his degree of Doctor of Philosophy at the
age of 21.

[4] "The original world of Swedenborg is even now beyond the grasp
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[illegible] Long been known to students of the philosophical work-
ings of Swedenborg, that he was the author of an
elaborate theory of the origin of the solar and stellar sys-
tems, using the principles of the nebula now received. Pro-
fessor [illegible], Solar, Lick Observatory, 1890. (See Frontispiece
[illegible], Sol.)

his country and served the state in the House of Nobles till the end of his life.

At the age of 56 he relinquished his scientific pursuits, having been called, he declares, by the Lord to a special mission:

> I have been called to a holy office by the Lord Himself, who most graciously manifested himself to me, His servant, in the year 1743, when He opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day.[5] From that time I began to print and publish various arcana that have been seen by me or revealed to me, as respecting heaven and hell, the state of man after death, true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom.[6]

2. The Greatness of Swedenborg.

An indication of the esteem in which the name of Swedenborg is held by many outside the New Church may be gained from such typical tributes as those published by Edwin Markham, Ralph Waldo Emerson, and Joseph Fort Newton. Edwin Markham is widely known as the author of "The Man With The Hoe" and of his poem on Abraham Lincoln; but it is not generally known how highly he revered Swedenborg. His essay entitled "Swedenborg"[7]

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5 1769. (R.L.Tafel, Doc. Vol. 1; pp. 1, 5, 9).
6 Ibid., p. 9. See also T. 779; M. 1.
7 Edwin Markham, Swedenborg, Boston, Massachusetts, New Church Union, 1925.

his country and served the state in the House of Indian affairs the rest of his life.

At the age of 65 he retrospected his scientific work, having been called, he said, by the Lord to a special vision:

> I have been called to a holy office by the Lord himself, who most graciously manifested himself to me, all herewith, in the year 1743, when he opened my mind to a view of the spiritual world and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to write and publish various arcana, that have been given me or revealed to me, as the opening heaven and hell, the state of man after death, true worship of God, the spiritual sense of the Word, with many other important matters pertinent to salvation and true wisdom.[6]

2. The Transmuse of Swedenborg.

In indication of the extent to which the name of Swedenborg is held by many outside the New Church may be gained from such typical testimonies as those published by Edwin Markham, Ralph Waldo Emerson, and Joseph Ernest Renan. Edwin Markham is widely known as the author of "The Man With The Hoe" and of his poem on Abraham Lincoln; but it is not generally known how highly he revered Swedenborg. His essay entitled "Swedenborg"

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[6] 1780. (in J. Tafel, Doc. Vol. I; pp. 1, 8, 9).
[6] Ibid., p. 3. See also p. 179; p. 1.
[7] Edwin Markham, Swedenborg, Boston, Houghton Mifflin Company, 1920.

is among the tenderest and noblest of his utterances:

> What of this Swedenborg (he asks) who commands the attention and extraordinary praise of our greatest American thinker (Emerson)--what of this master who extended the borders of all science and philosophy? (P. 2).
>
> Swedenborg claims that he was empowered by the Lord Jesus Christ to communicate with spirits and angels, and was commissioned to report to us needy men a few of the tremendous facts of the next existence. We find some of this report in Heaven and Hell, a volume unique in the literature of the world. Thus he was called to reveal new truths for the New Age. (P. 5).
>
> On a certain Easter Sunday in April, 1844, Swedenborg conquered his temptation to go on with his old worldly ambitions,[8] and he turned forthwith to his immense new task. (P. 5).
>
> Now all of Swedenborg's long training in materialism, his long calm investigation in the natural sciences, had widened and steadied his intelligence; so that he could now march courageously on to the accomplishment of his vast mission, a mission that was unique and massive and never before undertaken in the history of mankind. So forthwith began the exploration of the World of Souls. (P. 5).
>
> In all his pages we find no muddy mysticism.[9] We never come upon anything visionary or fanatical. We still find the calm investigator, the seasoned and reasoned thinker, the clear far-seeing philosopher. (P. 6).
>
> A long list of scholars and writers have been influenced by Swedenborg. They have borne their testimony to his greatness. Among them may be listed Goethe, Heine, Balzac, Strindberg, the Brownings, Patmore,

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[8] Natural science.

[9] Swedenborg is represented by his biographers as of the extrovert type, thoroughly objective. See p. 52, footnote 1.

in among the beginners and nothing of his attainments:

"Part of this Swedenborg (the seer) who commanding the attention and extraordinary praise of our greatest American thinkers (Emerson--what of this master?) can extend his borders or all science and philosophy?" (p. 2).

Swedenborg's claim that he was prepared by the Lord Jesus Christ to communicate with spirits and angels and was commissioned to depart to us heavenly men a few of the tremendous facts of the next existence. He claims some of this report in "heaven and hell". A volume unique in the literature of the world. Thus he was called to reveal new truths for this age.
(p. 6).

In a certain Easter Sunday in April, 1845, Swedenborg commenced his temporation to go with his old worldly activities, B and he turned forthwith to his immense new task. (p. 5).

Now all of Swedenborg's long studies in metaphysics, his long years investigation in the natural sciences had vitalized and stretched his intellectuality; so that he could now march more rapidly on to the accomplishment of his very mission. A mission of that was unique and massive and never before undertaken in the history of mankind. So forthwith began his exploration of the World of Souls. (p. 5).

In all his years we find no sandy revelations.[9] We never note upon Swedenborg visionary or fanatical. We still find his calm investigator, the reasoning and reasoned thinker, the clear far-seeing philosopher.
(p. 6).

A long list of scholars and writers have been influenced by Swedenborg. They have borne their testimony to his greatness. Among them can be listed Goethe, Balzac, Ellinghorn, the Brownings, Emerson.

B Natural science.
9 Swedenborg is recognized by his biographers as of the extraordinary if recognized by his biographers as of the extraordinary type, clairvoyant observer. See p. 82, Lecture I.

Ruskin, Carlyle, Thoreau, Emerson, Holmes, Henry James, Phillips Brooks, Edward Everett Hale, Stuart Phelps. Balzac utters this testimony:

> "I have returned to Swedenborg after vast studies of all religions. His books hold the elements of a vast social conception. His theocracy is sublime, and his religion is the only one a superior person can accept. He also enables a man to touch God. He creates a thirst for God. He rescues the majesty of God from the swaddling clothes in which he has been muffled by other faiths." (P. 6).

Swedenborg has justly been called the "eyeball on the front of the eighteenth century, the one man who could see--the wisest man in centuries." (P. 6).

And now...we have had a brief glimpse of Emanuel Swedenborg, one of the intellectual colossi of all ages, one of the half dozen greatest geniuses who have appeared upon the face of the planet. (P. 18).

In his doctrine of the ruling love, he has set forth the most searching moral code in the possession of mankind. (P. 18).

As the genial Gulf Stream silently warms and invigorates our shores, so, for a hundred years, the warm stream of Swedenborg's mighty mind has been thawing out the cold hard theology of the Middle Ages, making way for a greater faith in Christ, a faith that will be at once tender and heroical. (P. 19).

Perhaps the American who has most ably called attention to one aspect of Swedenborg's greatness is Ralph Waldo Emerson. Emerson's essay on Swedenborg in Representative Men goes far towards fixing Swedenborg's historical position because there he treats Swedenborg, along with Plato, Shakespeare, Goethe, and Napoleon as the outstanding figures in human history.

Emerson's superlative tributes to Swedenborg are all the more significant when it is recognized that he was tempermentally and psychologically incapable of understanding Swedenborg's true greatness.[10] It was Swedenborg's monumental learning and his masterly penetrations into the world of nature rather than his services in the world of spirit that won Emerson's admiration, whereas Swedenborg himself accounted his scientific accomplishments as of little moment after the opening of his spiritual sight. The following exerps from The Complete Works of Ralph Waldo Emerson (Vol. IV)[11] throw further light on the matter before us:

> This man (Swedenborg) no doubt led the most real life of any man then in the world. (P. 94).
>
> The genius which was to penetrate the science of the age with a far more subtle science; to pass beyond the bounds of space and time, venture into the dim spirit realm, and attempt to establish a

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10 "But with all his literary enthusiasm for his subject, Emerson was constitutionally and tempermentally incapable of taking in all sides of Swedenborg's greatness. Swedenborg was pre-eminently and uncompromisingly Christian....Emerson was neither Christian nor believer; he looked upon the Christian faith and the Christian Bible as outgrown relics of ancient superstition. If in the future Swedenborg's grasp of the true nature of Christianity and the Bible comes to be taken as the measure of his greatness, then it must be said that Emerson failed to perceive his real greatness." Lewis F. Hite, SHP, p. 159. See also Hotson, ES, concluding chapter.

11 The Complete Works of Ralph Waldo Emerson, Centenary Edition, Vol. IV, Boston and New York: Houghton, Mifflin and Co., 1903.

Swedenborg's authority translates to Swedenborg's all the more significant when it is recognized that he was temperamentally and psychologically inadequate to undertaking Swedenborg's mission themselves.[10] It was Swedenborg's sacramental teaching and his mystical contentions in the world of nature rather than his services in the world of spirit that Von Emmon's analysis, whereas Swedenborg himself accounted his spiritual incompatibilities as of little moment after the opening of his spiritual sight. The following excerpt from the Posthumous Works of Saint Jakob Boehme ("Vol. IV")[11] throws further light on the matter before us:

> This man (Swedenborg) no doubt led the chastest life of any man then in the world. (. . .).
>
> Yet nothing would see to penetrate the potence of the sex with a far more subtle potency, to pass beyond the bounds of space and time, venture into the air-light realm, and attempt to establish a

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10 "But with all his literary enthusiasm for his daughter, Swedenborg was constitutionally too temperamentally inadequate of taking in all ways or Swedenborg's creatures. Swedenborg was sex-minority and unconsciously in charge.....Emmon was neither Swedenborg nor believer; he longed upon the Swedenborg faith and the Christian Bible as authoritative of spiritual instruction. It is the future Swedenborgian [illegible] of the true tenets of Christianity, and it [illegible] to be taken as the measure of his greatness, then it must be said that Emmon failed to perceive his [illegible] Swedenborg." Lewis F. Mitte, [illegible], p. 129. See also Emmon, [illegible], subjective object.

11 The complete works of Saint Jakob Boehme, Boehme's Publication, Vol. IV, Boston and New York: Houghton, Mifflin and Co., 1900.

new religion in the world,[12] began its lessons in quarries and forges, in the smelting pot and crucible, in ship yards and dissecting rooms. No one man is perhaps able to judge of the merits of his works on so many subjects. (Pp. 101, 102).

A colossal soul, he lies vast abroad on his times, uncomprehended by them, and requires a long focal distance to be seen. (P. 102).

In Swedenborg, those who are best acquainted with books will most admire the merit of mass. One of the missouriums and mastadons of literature, he is not to be measured by whole colleges of ordinary scholars. His stalwart presence would flutter the gowns of a university. (P. 103).

The Economy of the Animal Kingdom is one of those books which by the sustained dignity of thinking is an honor to the human race. (P. 105).

There is no such problem for criticism as his theological writings,[13] their merits are so commanding....He is a rich discoverer, and of things which most import us to know....What earnestness and weightiness....A theoretic or speculative man, but whom no practical man in the universe could affect to scorn. Plato is a gownsman....But this mystic is awful to Caesar. Lycurgus himself would bow. (Pp. 123-124).

The moral insight of Swedenborg, the correction of popular errors, the announcement of ethical laws, take him out of comparison with any other writer, and entitle him to a place, vacant for some ages, among the lawgivers of mankind. (P. 124).

A brief contemporary opinion may aptly close these estimates of the Seer. In an essay entitled Swedenborg's Vision

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[12] Swedenborg never made such a claim.

[13] That is, there is no problem for criticism equally challenging. Emerson's complete statement reads, "There is no such problem for criticism as his theological writings, their merits are so commanding, yet such vast deductions must be made."

new religion in the world.[12] Began its decrease in America and Europe, in the growth of art and science, in arts and discovering rooms. No one can in praise say to judge of the merits of his work as we may judge. (p. 101, 102).

- colonial mind, he lies vast objects on his times, misunderstanded by them, and requires a long focal distance to be seen. (p. 102).

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The genius of the animal kingdom is one of those books which by the wonderful clarity of thinking is an honor to the human race. (p. 103).

There is no such problem for criticism as his theological writings. If their merits are so commending ...He is a real discoverer, and of things which most interest us to know....Not generosity and meekness.... Theorists or speculative men, but wise in practical man in the universe could afford to scorn. Works in a generation....But this age is awful to behold. Lycurgus himself would fear. (p. 103-104).

The moral insight of Swedenborg, the correction of popular errors, the announcement of ethical laws, help him out of communion with any other writer, and entitle him to a place, vacant for some age, among the lawgivers of mankind. (p. 104).

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of the Future Life,[14] the Rev. Dr. Joseph Fort Newton, widely known Episcopal rector of St. Luke and the Epiphany Church in Philadelphia declares:

> His (Swedenborg's) experiences in the spiritual world were indisputable. His mind was prepared by God Himself. He attained to great spiritual growth--he was a high soul. He was entrusted with powers beyond all others, yet he used those powers scrupulously and carefully, in the service of Him above. (P. 7).
>
> This great and illustrious Christian seer helped me into a clearer insight into the meaning of love, and of my soul--of our souls; and of citizenship in the unseen world of law and order and fellowship. It is one of the most beautiful doctrines which he taught. (P. 9).
>
> Many have believed that angels are a special race of beings. But Swedenborg has shown this to be wrong. He has taught us to think of them as a great procession of human beings, who have come to this earth--have stayed a day, and then passed on, to be the guardians of those who are here in their turn, and are in need....(P. 9).
>
> No man in the history of man ever had more facets to his mind. With equal ease he seemed to master every field of knowledge, his penetrating intelligence matched by his colorless clarity of style. (P. 11).
>
> Poet, mathematicisn, geologist, philosopher, botanist, musician, inventor, economist, linguist, psychic, saint, seer--the rosary of his gifts is dazzling, almost unbelievable. (P. 11).
>
> Withal he was so simple, so human, so humble of

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14 Joseph Fort Newton, Swedenborg's Vision of the Future Life. Philadelphia, New Church Book Center, 1939.

of the Future Life,[14] the Rev. Dr. Joseph Cory Denton, widely known rationalist reader of St. Luke and the gradually chosen in philosophic analysis:

> His [Swedenborg's] experiences in the spiritual world were instructive. His mind was prepared by God Himself. He attained to great spiritual growth--he was a giant, indeed. He was enthusiasted with powers beyond all others. Yet he read since powers commonly and naturally, in the services of his place. (p. 7).

> This great and illustrious thinkers gave Nature an insight into the meaning of love and of my soul--of our souls; and of eternally in the unseen world of I'm and order and reflectivity. It is one of the most powerful doctrines which he taught. (p. 9).

> Many have believed that angels were a species of human of heaven. But Swedenborg has shown this to be wrong. It has sought me to think of them as a great congregation of human beings, who have come to this earth--have stayed a day, and then passed on to be the companions of those who are here in their turn, and are in peace.... (p. 9).

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> Indeed he was an alumin, an human, an humble of

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14 Joseph Cory Denton, Swedenborg's Vision of the Future Life, Philadelphia, Max Oldrich Sons Vantage, 1880.

> heart, the dignity of his mind and the purity of his spirit giving an added grace to the majesty of his personality and the serenity of his faith. At the age of fifty six all his great powers were turned to the study of the spiritual world, which he saw as a realm of law, order, and beauty. No wonder his vision was like a revelation. (P. 11).
>
> Such a mind shows us the divinity that dwells in our mortal dust; such a character is the consecration of our race. (P. 11).

While statements like these could be extended to almost any length, it is obvious to many observers that New Churchmen do not desire to emphasize Swedenborg's human greatness. If anything, they appear to subordinate it. In the eyes of a New Churchman, Swedenborg almost disppears within the glory of the revelation that he brought from the Lord. New Churchmen accept Swedenborg's claim that he was only the instrument whom the Lord used for the purpose of publishing the truths of the Church on earth. Hence, Swedenborg decreases as the Lord increases. No New Churchman could possibly speak of "Swedenborg's truths" any more than Swedenborg himself could do so. Divine Truth is neither Swedenborg's nor any man's but the Lord's. Hence, to dwell on Swedenborg's human greatness would, in the eyes of New Churchmen, serve only to interpose the human instrument against the light of the revelation from the Lord Himself. After the opening of his spiritual sight Swedenborg accounted his former labors in the natural sciences as a little thing, and we must grant to New Churchmen their right

heart, the density of his mind and the vastness of his spirit giving an added grace to the majesty of his personality and the serenity of his faith. At the age of fifty-six all his great powers were turned to the study of the spiritual world, which he saw as a realm of law, order, and beauty. No wonder his vision was like a revelation. (p. 12).

Such a mind above the divinity that dwells in our mortal dwelt such a character in the consecration of our race. (p. 33).

While statesmanship like these could be attributed to almost any leader, it is obvious to many observers that the Churchmen do not desire to emphasize Swedenborg's human greatness. If anything, they appear to subordinate it. In the eyes of a few Churchmen, Swedenborg almost disappears within the glory of the revelation that he brought from the Lord. Now Churchmen accept Swedenborg's claim that he was only the instrument upon the Lord used for the purpose of revealing the truths of the Church on earth. Hence, Swedenborg decreases as the Lord increases. To the Churchmen it would seem illogical of Swedenborg to claim "any more than Swedenborg Himself could do so. Divine truth is neither Swedenborg's nor any man's but the Lord's. Hence, to dwell on Swedenborg's human greatness would, in the eyes of the Churchmen, serve only to interpose the human instrument against the light of the revelation from the Lord Himself. After the opening of his spiritual sight Swedenborg accepted his former labors in the natural sciences as a little things, and he must appear to the Churchmen hardly right

to a like appraisal; yet it may be pointed out that even as the world counts greatness there is ample justification for the view that after enough centuries have gone by to give the "long focal distance"[15] bespoken by Emerson, the mighty mind of Swedenborg will be found shining in the heavens as the brightest star in the firmament of man's history. Be that as it may, the far-reaching influences of the "Heavenly Doctrines" are now in contact with the minds of men, and the pitifully small organization of the New Jerusalem has bent its slender back to the weighty task of making these doctrines known to all in the Christian world who may be helped by them. Hence, the importance of examining Convention's educational efforts as they have gradually evolved from the beginning to the present time.

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15 See p. 58.

CHAPTER IV

EDUCATIONAL BEGINNINGS, 1817-1867.

1. The Earliest Years.

The earliest years of the New Church in America[1] reveal no immediate efforts to develop an educational program for the children of the Church. Such efforts could scarcely be looked for at a time when the first societies[2] were enlisting all their energies in the task of establishing themselves and fixing their places in their several communities. Thus, whatever efforts in religious education could eventually be undertaken by them would necessarily have to be completely new developments in every respect,--new buildings, new principles, new objectives, new curricula, new teachers' helps, new orders of worship, new hymnals, new pictures--indeed, everything would need to be new except the great Fountain of the Bible itself,

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1 See p.16. See also Jour., pp. 2-3; Int. Rep., vol. 3, pp. 511-512; Block, NCN, p. 170ff.

2 New Church societies are listed in ~~xxx~~ Jour., 1817, as follows: Boston, 20 members; New York, 50 to 60; Platikil, (N.Y.) 10; Danby (N.Y.), 14; Spencer (N.Y.), 11; Philadelphia, 60: Lancaster (Pa.), "a few Germans"; Bedford (Pa.), 8; Brownville (Pa.), 10; Baltimore, 60 to 70; Abingdon (Va.), 7; Wheeling (Va.), 15 to 20; Steubenville, (O.), 20; Cincinnati, 45; Lebanon (O), 20; Pp. 7. 8. and 9. See also IR, vol. 3, pp. 511-512.

CHAPTER IV

YOUNG WILLIAM BRADFORD, 1687-1697

I. The Early Years

The earliest years of Bill Bradford in America[1] reveal an impulsive effort to develop an administrative career for the edification of the Quakers. Bill's efforts could scarcely be judged for at a time when the "first population" were outstripping all their energies in the task of establishing themselves and fixing their places in their varied communities. Thus, whatever errors in religious enthusiasm could eventually be forgotten by him would necessarily have to be absolved now developments in order, respect--new initiative, new principles, new motivations, new authority, new tendencies, new orders of society, new people, new interests--things, everything would need to be new except the great foundation of the Bible itself.

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1. See p. 16. See also Jones, op. cit.; Ian., op., vol. 3, pp. 11-12; Wood, op. cit., p. 172.
2. The Quaker colonies are listed in Ian., op. cit., 1907, pp. 1-2; Jones, op. cit.; Ian., op., vol. 3, pp. 1-2; Wood, op. cit., p. 172.

and even that would need to be more interiorly understood. Not least of the problems would be that of the financial means for developing a new program for a new church organization.

What then were the first American New Church children taught? We find very little in the earliest records to guide us in forming an opinion. Writing in the Encyclopedia of Sunday Schools and Religious Education, Frank Sewall, a minister of the New Church, declares:

> Swedenborg...frequently mentions in his writings the fundamental truths of religion "that are taught to all children of the Christian Church," that God is to be worshipped; that He came into the world to save men; that the Commandments are to be kept; that there is a life after death, a judgment, a heaven and a hell. In this teaching he seems to be referring to the universal custom of the Lutheran and Anglican churches in pledging the sponsors at baptism to teach these things to children; and in his enumeration of the duties of worship obligatory on all persons--attending church, receiving the Sacrament, etc.--he mentions the duties "at home also," among which are teaching the children and servants about heaven, eternal life, and salvation...
>
> In America, as in England, it was the early custom in the New Church Societies that as soon as old enough the children should attend church with their parents; and the almost universal practice in New Church families of Bible reading and family worship secured to New Church children the most important benefits of religious education.[3]

It will be recalled that during the first quarter of the

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[3] ERK, Vol. 2, pp. 717- 718.

nineteenth century (and, indeed, much later) only a very little was known about the characteristics of the child's mind at its various stages of development and that children were expected to learn a good deal more during church attendance than we now expect, and we find no reason to suppose that the first New Church children were exempt from the common practice. As a matter of fact, it is probable that the demands made on New Church children were heightened rather than diminished because the New Church theology of the time was not yet reduced to the simpler language of the present day. If later practices are an indication of what may have taken place during the first years of religious education we may safely conclude that the first New Church children received their full share of advanced theology, the understanding of which is a respectable accomplishment for the adult mind even in the simpler language of today.

2. The First Catechisms.

The earliest textbooks of religious instruction in the American New Church were the first English and American catechisms. These were the days of wide-spread catechetical instruction and within a comparatively short time New Church

nineteenth century (and, indeed, much later) only a very little was known about the observation of the child's mind at the various stages of development and what children were expected to learn. A good deal more during earlier centuries than we can expect, and we find no reason to suppose that the first New Church children were exempt from the common practice. As a matter of fact, it is probable that the learning made our New Church children very delightful rather than disciplined because the New Church theology of the time was not yet reduced to the simple language of the present day. If later practices are an indication of what may have taken place during the first years of religious education we may safely conclude that the first New Church children received their full share of advanced theology, the understanding of which is a requisite qualification for the child mind even in the simplest language of today.

2. The First Catechisms.

The earliest textbooks of religious instruction in the American New Church were the first English and American catechisms. These were the days of wide-spread educational instruction and within a comparatively short time New Church

sources issued several small catechisms.[4] In the New Jerusalem Magazine for July, 1828, A Catechism, Or Instruction for Children, prepared by order of the General Convention, is published in its entirety, and provides a doctrinal and Biblical basis for the several later catechisms that appear in the course of the century. The attractive nature of this catechism is illustrated by the following:

Question: Who made you?

Child: The Lord God Almighty, who made heaven and earth, and all things therein.

Q. For what end did God make you?

A. That I might be happy in heaven for ever.

Q. Then do all mankind become happy in heaven for ever?

A. God wishes to make them so, but none can be happy, or go to heaven, unless they are good.

Q. What more do you know about God?

A. I know and believe what I am taught in the Creed of the church.[5]

(Here follows a section on the Creed).

Q. You say there is in God a Divine Trinity: of what does this Trinity consist?

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4 A Catechism for the Use of the New Church, Bedford, Pa., M'Dowell, 1806. A Catechism for the New Jerusalem Church, with Proofs from the Sacred Scriptures, Bedford, Pa., M'Dowell, 1826. A Catechism for the Christian of the New Church, Boston, Allen and Goddard, 1831. A Catechism for the Children of the New Church, Boston, Allen, 1833.

5 MAG, vol. 1, p. 345.

courses lasted several small catechisms.[a] In the Lay Ordinaries Liturgy for July, 1826, a Catechism, or Instructions for children, prepared by order of the General Convention, is printed in its entirety, and provides a doctrinal and biblical basis for the several Lenten catechisms that appear in the course of the century. The expressive nature of this catechism is illustrated by the following:

Question: Who made you?

Answer: The Lord God Almighty, who made heaven and earth, and all things therein.

Q. Do what and did God make you?

A. That I might be happy in heaven for ever.

Q. Then do all mankind become happy in heaven for ever?

A. Not unless they repent, and nourishes by repentance, or go to heaven, unless they are good.

Q. Dost thou do you know about God?

A. I know and believe what I am taught in the Creed of the church.

(here follows a section on the Creed).

Q. Did God there is in God a Divine Trinity: or what does this Trinity consist?

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[a] Catechism for the Use of the New Church, Baltimore, 1826. A Catechism for the New Church, Boston, 1826. A Catechism for the New Church, with Hymns from the Church Collection, New York, 1826. A Catechism for the Instruction of the New Church, Philadelphia, 1831. A Catechism for the Instruction of the New Church, Boston, Allen and Worthington, 1861. A Catechism for the Use of the New Church, Boston, Allen, 1865. A Catechism for the Use of the New Church, Philadelphia, 1871. A Catechism for the Use of the New Church, Philadelphia, 1871. A Catechism for the Use of the New Church, Boston, Allen, 1865.

A. Of three Divine Essentials, called the Father, the Son, and the Holy Spirit.

Q. What are these three Divine Essentials?

A. The Father is the Essential Divinity; the Son is the Divine Humanity; and the Holy Spirit is the Divine Proceeding or Operative Energy; answering to the soul, the body, and the operation of both together, in man.

Q. Then how ought you to think of God?

A. As of an infinitely glorious Divine Man, all-good, all-wise, all-powerful, and everywhere present.

Q. You said that God is your Redeemer as well as your Creator: what do you understand by Redemption?

A. Deliverance from the power of hell, or of infernal spirits.

Q. How did the Lord effect this redemption or deliverance?

A. By taking on Him human nature by birth of the Virgin Mary, and therein combating the infernal powers which held man in bondage: and having glorified His Humanity, or made it Divine, He keeps them in subjection forever.[6]

Following these questions and answers come portions on the Decalogue, the Lord's Prayer, the sacraments of Baptism and the Holy Supper, the Spiritual World, and the Second Coming of the Lord.

A few years later, in 1833, another attractive New Church catechism takes our attention. We find it today in a small

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[6] MAG, vol. 1, p. 346.

stiff-backed edition entitled A Catechism for the Children of the New Church[7] and here again the fundamental New Church teachings are set forth in attractive fashion. The outline of chapters gives us teachings concerning the Lord, and life in the natural world and Spiritual World; concerning Good Spirits and Evil Spirits; concerning the presence of Good Spirits and Evil Spirits with men; the Sacred Scriptures or the Word of the Lord; the Ten Commandments; two more chapters on the Lord; the Divine Providence; Redemption; Baptism; the Holy Supper; Prayer; and the Second Coming of the Lord. Each of these thirteen "chapters" is extremely brief and makes an obvious attempt to present New Church teaching in simple form.

Chapter I

1. Question: Can you tell me, my child, who made you?

   Answer: The Lord God, who made the heavens, and the earth, and the sea, and all things that are in them.

2. Q. How ought you to think of the Lord?

   A. I ought to think of the Lord as an infinitely glorious Divine Man, who has all Goodness, and Wisdom, and Power, and who is everywhere present.

3. Q. For what purpose did the Lord make you?

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[7] This is a revised and improved edition of the catechism of the same name published by Allen and Goddard in Boston in 1831. See footnote, p. 65.

A Revised Edition [illegible] *A Description of the Children of the Lord Jesus*[7] and here again the [illegible] from Thoreau's [illegible] are not found in attractive [illegible]. The meaning of chapters given on [illegible] concerning the [illegible], and life in the natural world and spiritual world; concerning [illegible] life and [illegible] states; concerning the [illegible] and [illegible] with man; the Second Coming or the Word of the Lord; the Sun [illegible]; two more chapters on the Word; the divine Providence; redemption; Baptism; the Holy Supper; Charity; and the Second Coming of the Lord. Each of these thirteen "chapters" is introduced with a [illegible] quotation [illegible] to present the [illegible] teaching in simple form.

Chapter I

1. *Question*: Can you tell me, my child, who made you?

Answer: The Lord God, who made the heavens and the earth, and the sun, and all things that are in them.

2. . . . Not only to think of the Lord as an infinite Jehovah Divine Man, who has all power and wisdom, and knows, and who in every-where present.

3. . . . For what purpose did the Lord make you?

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7 This is a revised and improved edition of the datsoutan of the same name published by Allen and Goodwin in Boston in 1831. See [illegible], p. 62.

A. The Lord made me to know Him, and to love Him, and to keep His Commandments, and be happy forever.

4. Q. Did the Lord make you to live only in this natural world?

A. My body was made to live only in this natural world, but my soul or spirit is formed to live both in this world and in the spiritual world at the same time.

5. Q. Shall you always live in this body?

A. After I have lived in this body a short time, I shall be separated from it, and shall not live any longer in this world.

6. Q. Where shall you live after your body dies?

A. After my body dies I shall live in the spiritual world forever.

7. Q. How shall you live in the Spiritual world?

A. I shall be in a human form as I am now, and shall be able to think, and feel, and speak, and act, much better than I can in this world.

8. Q. Are all persons happy who are in the spiritual world?

A. Those persons only are happy in the spiritual world, who loved the Lord, and loved to do good in this world.

Chapter II

1. Q. What are those persons called who are good and happy in the spiritual world?

A. They are called Good Spirits and Angels.

2. Q. What are those persons called who are wicked and miserable in the spiritual world?

A. They are called Evil Spirits and Devils.

3. Q. Do Good Spirits and Evil Spirits dwell together in the spiritual world?

A. In the spiritual world Good Spirits are separated from Evil Spirits.

4. Q. What is that blessed state called in which Good Spirits or Angels dwell?

A. It is called Heaven.

5. Q. What is that miserable state called, in which Evil Spirits or Devils dwell?

A. It is called Hell.[8]

. . . . . .

8. Q. Will all persons who are now living in the natural world become either Evil Spirits or Good Spirits after death?

A. Every person who is now living in this world will become an Angel or a Devil after death.[9]

The first thorough-going effort to start the development of an organized program of religious education in the church appears to have been initiated during the Convention session in Philadelphia in 1835 when the Rev. Samuel Worcester submitted a "Preamble and Resolution" with the object of establishing a committee on the "education of children in the Heavenly Doctrines." The Journal of that year gives us the

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[8] CCC, pp. 1-2.
[9] Ibid., p. 5.

3. They are called Evil Spirits and Devils.

5. 5. Do Good Spirits and Evil Spirits always reside in the spiritual world?

A. In the spiritual world Good Spirits are separated from Evil Spirits.

6. 6. What is that blessed area called in which Good Spirits or Angels dwell?

A. It is called Heaven.

8. 9. What is that abyssmal abode called, in which Evil Spirits or Devils dwell?

A. It is called Hell.

. . . . . .

8. 9. Will all persons who are now living in the natural world become either Evil Spirits or Good Spirits after death?

A. Every person who is now living in this world will become an Angel or a Devil after death.

The first Swedenborgian effort to share the development of an organized program of religious education in the church appears to have been initiated during the Convention session in Philadelphia in 1876 when the Rev. Samuel Worcester submitted a "Programme and Resolution" with the object of establishing a committee on the "propagation of spiritual in the Heavenly Doctrines." The journal of that year gives us the

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8 Ibid., Jan. 7-8.
9 Ibid., p. 9.

following record, the first of its kind in American New Church literature.

> Whereas the education of children in the Heavenly Doctrines is of vital importance to the advancement of the New Jerusalem, therefore,
>
> Resolved, That a Standing Committee be appointed whose duty it shall be to select, write or cause to be written such books as they may deem well suited to the instruction of children and youth in the Heavenly Doctrines, and make such suggestions as to the method of instruction as they may think proper; and that said Committee be required to report their doings to the next Convention.[10]

With the adoption of that resolution and the naming of the Committee[11] it may be said that the New Church had definitely set its feet in the path of developing a program of religious education. At the next session of the Convention, which was held in Boston, in 1836, the Committee made its first report.

3. First Annual Report of the Standing Committee on Education.

That first annual report to Convention on religious education in the New Church in America is noteworthy in more ways than one. In a closely printed summary of five full pages in

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10 Jour., 1835; minute 32.

11 It was voted that the committee consist of Rev. Samuel Worcester, with three others to be added by the chair: (Minute 33).

the Convention Journal,[12] less than half a page is devoted to the main purpose of the resolution, providing the church with books,[13] while fully four pages present erudite speculation on theological and hypothetical aspects of doctrinal instruction. In this theoretical portion we find doctrinal information on the importance of studying the letter of the Word, a section on the importance of family instruction, instruction in regard to children's use of chanting, a section on the "remains" implanted in children's minds by their study of the Word and the Doctrines, a section on the importance of obedience of New Church children to their parents, and a recommendation for New Church groups to establish Sabbath Schools. The closing paragraphs illustrate the earnest tone of the whole report:

> All who have given due attention to the subject, must be aware that our common schools inculcate many principles, and tolerate many habits, which are of very evil tendency. Ambition is made a virtue; and other selfish principles are encouraged as good, or as neither good nor evil. Anger, revenge, cunning, and avarice, are not only indulged without calling them sins, but they are approved in most of the books that are used in schools.
>
> Faults of this character are so numerous that there is not time to name them; and parents who cannot

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12 Jour., 1836, pp. 374-379.
13 Publication of a Book of Questions and Remarks was recommended by the Committee.

> wholly avoid them by sending their children to New Church schools, should guard against them as far as possible. Although the existing evils can be but very slowly removed, much good may be received by opposing them. Evils which parents endeavor to remove, will be less with their children.[14]

All the counsel in this report is well considered and significant, but the prime reason for which the Committee was established was to "select, write, or cause to be written... books" which could be put into the hands of children and teachers. Such emphasis on the ideational side of religious education was to be characteristic of Convention's educational efforts for the next several decades, and we find that the reports submitted by the Committee on Religious Instruction (a development of the Standing Committee on Education) were to be largely characterized by the speculative genius.

4. Sunday Lessons.

After the publication of the Catechism of 1833, the next publication to arrest our attention is a closely printed volume of 163 pages entitled Sunday Lessons for the Instruction of Children of the New Church, in Schools or at Home, by a Member of the Boston Society of the New Jerusalem,[15] 1838.

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14 Jour., 1836, p. 379.
15 Publisher, Otis Clapp, Boston, 1838.

Although the title gives the impression that the volume is designed to be put into the hands of children, the Preface declares that it is intended for the use of teachers, and it is actually written in such a style that in any event children could make little if any use of it. It is comprised of twenty lessons (without index or title or pictures) and is largely devoted to the central theology of the New Jerusalem, although the effort is made to simplify the language to a minor extent. It is fair to the writer to report that the Preface expresses a real doubt whether the lessons are suitable for the intellectual capacity of children. The author says:

> I think a lesson should be read by a class and then conversed upon; and read, perhaps, again, on the next Sunday; and this repeatedly until it seems to be exhausted; and then the next lesson may be read. And after the volume has been gone through, it may be begun again, if the teachers have reason to believe that the suggestions of the lessons would admit of further development.[16]

With a prospect like that before both teachers and pupils it is little wonder if this early volume of New Church "Lessons" does not appear in later editions.

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16 SLC, Preface, p. 5.

Although the title gives the impression that the volume is designed to be put into the hands of children, the Preface declares that it is intended for the use of teachers, and it is actually written in such a style that in any event children could make little or any use of it. It is composed of twenty lessons (without index or title or pictures) and is largely devoted to the central theory of the new terminology. Although the effort is made to simplify the language to a minor extent, it is fair to the writer to report that the lessons expressed a real doubt whether the lessons are suitable for the intellectual capacity of adult learners. The author says:

> I think a lesson should be read by pupils and then conversation upon and revision of previous work on the next Sunday; and this continuously until it seems to be established; and then the next lesson may be read. And after the writing has been done twice through, it may be taught well. As the teachers have proven to believe that the conversations of the lessons guide adults at their development.[10]

Future research into this text before both teachers and pupils is in little wonder if this early volume of Mary Ohmsen "Lessons" does not appear in later editions.

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10 Ibid., Preface, p. 8.

5. Mrs. Wilkin's Lessons.

About this same time we come upon a smaller work entitled Lessons for Children of the New Church, written by Mrs. Thomazine Wilkins,[17] a talented teacher of the Boston society; and here we seem to have an attempt to place simple lesson material into the hands of children. The book is dedicated "To the children of the Mount Vernon Street New Church School" and is set forth in the form of ten Lessons and a Conclusion. This work contains neither index nor lesson titles nor illustrations nor any indications of how it should be used, and from this circumstance it is impossible to say with certainty that the author planned to have it placed in the hands of children rather than in the hands of Sunday School teachers. In comment upon these "Lessons" the New Jerusalem Magazine[18] for May, 1837, published a 12-page article (signed S.R.) on the status of religious education in the New Church at that time. Concerning Mrs. Wilkin's Lessons S.R. says:

> We believe there are few of the New Church--certainly none who have families, who have not felt the want of suitable books for children. This want has become almost oppressive. Nothing comparatively has yet been given by a church which has everything to give. Possessing truths of infinite variety and beauty, calculated to

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[17] See Block, NCN, pp. 102-104; 108.
[18] MAG, vol. 10, pp. 298-310.

3. Mrs. Hilyard's Lessons.

Above this same time we come upon a smaller work entitled Lessons for Children of the New Church, written by Mrs. Thomas Hilyard.[17] A talented theologer of the London society; and here we seem to have an attempt to blend simple lessons suited into the sphere of children. The book is devoted to the children of the Mount Vernon street New Jerusalem and is set forth in the form of ten lessons and a Conclusion. This work contains neither index nor lesson titles nor illustrations nor any indications of how it should be used, and from this circumstance it is inconceivable to one with certainty that the author planned to have it placed in the hands of children rather than in the hands of sunday school teachers. In comment upon these "lessons" the New Jerusalem Magazine[18] for May, 1827, published a 14-page article (signed S.) on the status of religious education in the New Church at that time, discussing Mrs. Hilyard's lessons and says:

> "I believe there are few of the New Church--certainly none who have children, who have not felt the want of suitable books for children. This want Mrs Hilyard intends to supply. Nothing comparatively has yet been given of a church which has everything to give. Possessing training of infinite variety and beauty, calculated to

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[17] See Wood, NCM, op. 102-104; 108.
[18] NJMG, vol. 10, pp. 392-410.

> interest all ages down to the earliest dawn of intellect, capable of being presented in forms even more taking than fiction and romance, she (the Church) has hitherto lacked the will or the power to communicate. We do not complain. We acknowledge the hand of a permissive Providence in the past. But we earnestly hope and pray for better things. That they must come hereafter is most certain. May the Lord grant that they may begin to be realized in our own age, and by our own children....
>
> We regard the little volume before us as full of promise....[19]

Whether the writer of this article was, indeed, unreservedly hopeful over the prospects of this book is open to question from the nature of the further criticism; and reading that criticism in the light of the findings of modern educational psychology, one is impressed by its clear insight into the difficulty of writing successful children's books.

> One of the most common faults with children's books (continues S.R.) is that they are too abstract. The power of generalizing is among the last to be developed, and not only so, but is rarely possessed in any great degree of perfection....[20]
>
> The child is little and must therefore have a little book. So far is plain. But how often has the very next step been a fatally false one. How often do we find the child's book to be simply a brief of his father's? How often do we see in the former nothing but an abstract of those principles which are detailed, illustrated, and sim-

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19 MAG, vol. 10, pp. 298-299.
20 Ibid., p. 301.

> plified in the latter? This is directly the reverse of what it should be. The child should not be thus dealt with.[21]

A reading of Mrs. Wilkin's Lessons (as they were later renamed) reveals that she gives lucid theological formulations of propositions that are the proper concern of developed minds, but that she tries to do so in the language of childhood. The Lessons are addressed to "my dear children" and undertake to instruct the little ones in the theology of the New Jerusalem. Because Lesson I is typical of a good deal of the best in New Church teaching of children at that time it deserves to be quoted in its entirety:

> LESSON I. Little children, should you like to hear something about the spiritual world? I dare say you would; for that is the world where we shall live, when we leave this world where we live now.
>
> You all know something about what is called death and dying, and that it means the way in which we pass out of this world into the other.
>
> Our material bodies are not made to last forever; but when we have remained here, in this world, as long as our heavenly Father pleases, our bodies grow weak and useless, and at last drop off; then we are in the spiritual world, and in a spiritual body, which will never die, but which, if we are good, will always be growing more beautiful and more active.
>
> I said, "if we are good," because the spiritual world differs from the natural world in this respect. In this world we often see wicked people and naughty

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21 MAG, vol. 10, p. 302.

children, who have beautiful faces and live in fine houses, and wear beautiful clothes; but there it is not so. There everything appears just as it really is; and if we have evil feelings and wrong thoughts, we cannot conceal them, for they appear in our faces and in everything about us. This happens because there is a correspondence between the things that are within us and the things that are without us. You are not old enough yet to understand exactly what is meant by correspondence; but if you are attentive you may learn something about it even now.

What I am going to tell you I have learned from the writings of Swedenborg. He was a very good man, to whom these things were revealed by the divine mercy of the Lord, that he might tell them to us for our instruction and delight. When you are older, you will read the books he has written for yourselves; and I assure you that you will learn many wonderful and delightful things from them.

But I was going to tell you something of the correspondence of the things that are without us to the things that are within us. The things within us are our feelings and thoughts. Sometimes we have gentle and kind feelings, and sometimes we have angry and unkind feelings; sometimes we have true and innocent and lively thoughts, and sometimes we have false and sullen and dark thoughts.

Now, in the spiritual world all these different thoughts and feelings appear in visible forms before our own eyes and the eyes of others. In that world, if a little girl, who was innocent and gentle, and desirous to learn what is true and good, were to take a walk, she would come into a field of green grass, where she would see little lambs at play, and smell the fragrance of flowers, and hear the songs of birds; for the green grass corresponds to the truths that are growing up in her mind, and the young lambs are the forms of her gentle and innocent affections; the sweet smell of the flowers corresponds to the delight she feels in these things, and the songs of the birds to her pleasant thoughts.

But if this little girl were to turn away from this good state, and indulge angry feelings, and sullen

> and disobedient thoughts, all things around her would be changed. The beautiful grass would wither and fade away, leaving the earth bare and barren. The innocent lambs would disappear, and instead of them there would be ugly and hurtful creatures, such as bears and wolves that wish to destroy the little lambs; and if she were to think of any deceitful or cunning way to hide her feelings, there would appear serpents and foxes; for all these hurtful creatures are the forms of her evil affections.
>
> It is sad to talk of evil things, dear children; but it is necessary that you should know them; for you all have these evils within you, and everyone of you can recollect some times when you have felt them. If you are obedient to your parents, and attentive to your teachers, you will learn the way in which you may be delivered from them.
>
> I believe I have told you enough now for one time; and if your teacher pleases, you may get your Bibles and read the third chapter of Matthew, about the Dove that appeared when the Lord was baptized.[22]

Unquestionably this small book of Mrs. Wilkins' is better suited to children's use than the formidable Sunday Lessons already described, but by modern standards it would not be acceptable as a child's lesson book. By its nature it might be suitable for use as a Christmas or birthday gift for particularly talented New Church children, and it is possible that it actually found demand in that respect. The fact that it ran through three editions[23] in the course of twenty two years indicates that it did meet a measure of success among the New Church people of the time.

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22 Wilkins, LFC, pp. 5-10.
23 Third edition published in 1859.

6. Lessons by a Lady.

Some half dozen years later, in 1843, another printed work for Sunday School uses comes to our attention. It is a highly compressed booklet of eighteen pages entitled, The Child's First Book of Religious Instruction, in Twelve Reading Lessons, on Some of the Principle Doctrines of the New Church, Intended for the Use of Sunday and Free Day Schools,[24] by a Lady. It is a literary merit of this booklet that each lesson is short and meaty. It has a table of contents which reads:

I. The Word of God.
II. The Existence and Nature of God.
III. God the Author and Preserver of All Things.
IV. Of Man.
V. The Spiritual World.
VI. Of Heaven and Hell.
VII. Of Hell and Infernal Spirits.
VIII. The Nearness of the Spiritual World.
IX. The Fall of Man.
X. Redemption.
XI. Why God Created Man.
XII. The Life that Leads to Heaven.

Such titles indicate a respectable intellectual undertaking, and the mature mind is not disappointed in the well written pages. But it is a question whether packed, meaty, highly-compressed lessons on such subjects are particularly suited for a "child's first book of religious instruction." As a matter of fact, this little work contains several portions

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[24] Otis Clapp, Boston, 1843.

8. Lessons by a Lady.

Some half dozen years ago, in 1883, another printed work for Sunday School use came to our attention. It is a diminutive one-room booklet of eighteen pages entitled, The Child's First Book of Spiritual Instruction, in Two-Line Rhyming Lessons on the Ground-Work of Doctrines of the Two Testaments, Intended for the Use of Sunday and Week Day Schools.[24] by a Lady. It is a literary merit of this booklet that each lesson is short and easy. It has a total of eighteen which reads:

I. The Word of God.
II. The Existence and Nature of God.
III. God the Author and Preserver of all Things.
IV. Man.
V. The Existing World.
VI. Of Angels and "All".
VII. Of Evil and Immoral Spirits.
VIII. The Fearfulness of the Unfallen World.
IX. The Fall of Man.
X. Redemption.
XI. The Old Covenant Time.
XII. The Life that Leads to Heaven.

Such titles indicate a reasonable theological understanding and the mature mind in our disparaged in any well written pages. But it is a question another age, century, digital-computerized lessons on each subject are particularly pulled for a 'child's first book of religious instruction.' As a matter of fact, this little book contains several portions

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[24] Olin: Q.Y., Boston, 1883.

that would exercise the intellectual faculty of a seasoned theologian; and again it is not to be wondered at if the need of suitable New Church lesson material still remained.[25]

7. A Magazine for Children.

The year 1843 also saw the emergence of an American magazine published for New Church children. Under several titles[26] and under several editorial policies "the children's magazine" continued to be read by New Church youth of America until the year 1891, just before the appearance of the popular Sower.[27] The early history of the children's magazine indicates a period of moderate success[28] and it was doubtless read from cover to cover by considerable numbers of New Church children and their parents every month. It is interesting to note that this magazine was one of the few New Church publications that to a large extent left the doctrinal teachings of the church in solution while giving expression to the commonplace, daily interests of young people in stories, poems,

25. During the next quarter century three more Catechisms were published in Boston, none of which took a dominant place in the Convention schools. A New Church Catechism for Children, Otis Clapp, 1856. Familiar Lessons for New Church Sunday Schools, Nichols and Noyes, 1866. A Catechism on the Lord's Prayer, by John P. Perry. T.H. Carter and Sons, 1868.
26. The Girls' and Boys' Magazine (1843-1844). The New Churbh Magazine for Children (1844-1867); The Children's New Church Magazine (1868-1891).
27. See pp. 93-95
28. "The circulation on May 1, 1869 was 1,430." Jour., 1869, p.87.

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25. During the next quarter century there were Catechisms were published in Boston, some of which took a dominant place in the Convention schools. A Free Church Catechism for Children, Lila Clapp, 1859. Familiar Lessons for New Church Sunday School, Mitchell and Moyes, 1858. Catechism or the Lord's Prayer, by John P. Perry. T.H. Carter and Sons, 1866.

26. See Child and Dove; Magazine (1843-1844). The New Church Magazine for Children (1844-1887); The Children's New Church Magazine (1887-1891).

27. See pp. 31-36

28. "The circulation on May 1, 1869 was 1,650." Journ., 1869, p.87.

pictures, contests, and similar features. We are hardly prepared to find this in a New Church magazine:

PUZZLES

No. 9

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A Verse from one of Longfellows poems.

Metchedumast! Slidoulisin!
Smut cahe bohen posiaratin
Moce ta salt ot stih clocinouns,
Ganjire codsrid, diwl nocisfun,
Sitladuse, nanitercioun?

The children's magazine was discontinued in 1891 for lack of support.[29]

8. A Manual for Sabbath Schools.

What was perhaps the most conspicuous effort on the part of Convention during this early period to provide substantial help for its Sunday Schools came with the publication in 1859 of the 142 page Manual for Sabbath Schools[30] "Prepared by a Committee of the General Convention." Here we find a well-ordered, well-printed book of selected Bible readings, hymns, chants, the Ten Commandments, the Lord's Prayer, along with several combinations of formal worship exercises for the church school hour. But while this Manual was a practical help for

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29 CCM, vol. 12, p. 384.
30 New Church Publishing House, New York, 1865.

formal worship (reflecting in this respect the highly formal church worship)[31] it made no pretense of supplying lesson materials for pupils or teachers. The ten-page Preface of this 1859 Manual is a treasure house of assertions on the theory of religious education for New Church children. The earnest spirit of the Committee's work as well as a reflection of New Church Sunday School methodology is indicated in the following selections:

> In conducting a Sabbath School, the most important thing of all is to cultivate in the pupils a spirit of love and reverence for the Lord and His Holy Word. The growth of this spirit is of far more importance to a child than any mere increase of knowledge; for feelings of love and reverence furnish the only good ground in which heaven-dropped seed may spring up, and bring forth fruit. The seed is scattered freely; and a child of the New Church can scarcely fail to receive it in abundance. But all our care is necessary to insure a good preparation of the ground; to secure a warm and reverential reception of the seed in the holiest recesses of the mind, where, watered by the dews and warmed by the Sun of Heaven, it may germinate and take sure root. (P. 5).
>
> The Principal and teachers of the Sabbath School should use the utmost care that all their own efforts, their readings, their teachings, and their whole demeanor, may be characterized by a spirit of gentle reverence; showing a consciousness of the Lord's presence in the purpose of the school....A child's mind is very easily affected by such influence. Children are more sensitive than older people to the spheres of those around them. They are affected less by the meaning of words, and more by the spirit in which they are uttered. The angels who have charge over them are continually

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31 See p. 16.

striving to communicate to them their own love and reverence for the Lord; and, whenever children's minds are impressed with any such feelings from others, the angels perceive it with joy, and they flow into it with a fulness and purity and delight very beautiful and affecting to witness. (Pp. 5-6).

There is, indeed, some danger of our supposing that we have more to do for a child's state of mind than really belongs to us. We must beware of the idea that we are the only or the principal mediums of the child's connection with Heaven; for, in truth, he has a connection far more direct and interior by means of his attendant angels. We have need to take constant care, lest, by self-conceited efforts, we obstruct, rather than open, the passages to their heavenly Father of those little ones whose angels do always behold his face. What we have to do is to help them silence and put away their selfish thoughts and feelings, to direct their eyes upward to their Father in Heaven, and to set before them the instruction he has given as the way leading to his presence. We are but guide posts by the wayside; and must beware, lest, in a feeling of our own importance, we stand in the midst, and block up the way. We must take all care that we ourselves are humbly looking towards the Lord, in order that our whole influence and teachings may lead the children under our charge in the same direction....(P. 6).

It is obvious that the reverential receptive state... cannot be expected to have its place in the midst of noise and confusion....Thus, it ought to be understood that, during the school hour, there ought to be no unnecessary talking among the pupils....For the same reason, there ought, of course, be no laughing and playing. Every pupil ought...to make both his entrance and departure in a quiet, orderly manner....(P. 7).

The instruction to be given is chiefly to be embraced under these two heads,--a knowledge of the Word of God, and of the doctrines of the church. All religion and spiritual life, the attainment of which is the object of our Sabbath Schools, depend upon, and are derived from, the Word; and the Word can only be properly understood by means of the doctrines of the church. (P. 8).

A child's religious instruction is commenced when he first learns that he has a Father in Heaven....(P. 9).

> The importance of a child's learning the Ten Commandments thoroughly, and at as an early an age as possible, cannot be too highly estimated....(P. 9).
>
> The great object of our Sabbath Schools it to give our children true ideas of, and proper feelings towards, the Lord, their Creator and Saviour, in order that their lives may be brought into conformity with the laws and life of his kingdom; that they may become united with him in the life of his church on earth, and of Heaven above....(P. 11).
>
> The first book which can be put into the hands of little children is the Catechism....(P. 12).
>
> After the Catechism there are several little books in the church which may be used according to convenience or choice....But, as soon as classes are old enough, it is very desirable that they should begin to use the works of Swedenborg himself....(P. 12-13).[32]

On this plane of thought and feeling this Preface, which is addressed as "Suggestions to Teachers" continues for more than ten pages. Yet the fact remains that at this time (more than forty years after the founding of Convention) the children of the New Church were still without lesson materials which could reasonably be considered sufficient for their needs.

Among the final services of this highly speculatory Committee on Religious Instruction is a closing hint concerning another proposed Catechism to serve as lesson material for the Church. The 1865 report of this Committee in the Convention Journal declares:

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32 See MAN, pp. 5-15.

> The Superintendent of the Brooklyn Sabbath School, Dr. Moffatt, has informed us that he is engaged in the preparation of a Catechism; has stated his plan; and submitted to our examination the chapter recently published in the Messenger. We are pleased with what he has done, and trust that the completion of what he has undertaken will furnish a very valuable book of instruction for the children.[33]

The following year the Committee recommended in the matter of the Catechism:

> That Dr. Moffat's manuscript be returned to him, with the answer that the Committee think a different kind of book would be more generally useful, and hardly wish to advise the Convention to assume the publication of this.[34]

While we hear on two or three other occasions from this Committee its active work at this point was virtually done. At the next session of Convention, held in Cincinnati in 1867, a new body[35] makes its appearance authorized by Convention; and we are to find this new body increasingly assuming Convention's Sunday School tasks from that time forward. The new body presently takes the name "The American New Church Sabbath School Association," and with the establishment of this new instrument of Convention the middle, or transitional, period of Convention's educational history may be said to begin.

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33 Jour. 1865, p. 35.
34 Ibid., 1866, p. 49.
35 Jour., 1867, p. 51. Report no. 7.

CHAPTER V

PERIOD OF TRANSITION, 1867-1883

1. Nature of the Period.

To the reader looking for immediate improvement in the position of Convention in its work of religious education the opening of this period of transition comes as a disappointment. In fact the entire period is marked by a singular restraint in the matter of attempting to provide New Church schools with new curricular materials. The last part of this chapter will show that the chief contribution of this period is found in the advance toward unification of the lesson outlines of the different schools, thereby preparing the ground for the more highly synchronized programs of the present-day churches under the guidance of the Sunday School Association.

2. Three Doctrinal Publications.

That the period is not wholly unproductive is seen in the fact that three more doctrinal books make their appearance about this time, which evidently come and go without much effect on the Sunday School program as a whole. The first of

these is a Catechism on the Lord's Prayer[1] by John J. Perry, minister of the New Church, which devotes 90 pages of questions and answers to the Lord's Prayer, three and a half pages on the "Amen" alone. The second is The Child's True Christian Religion,[2] written for Convention by Thomas Hitchock, which is a further attempt to teach the developed theology of the New Church to children. The third is A Manual of New Church Doctrine Designed for Sunday School and Home Instruction,[3] written by John Doughty, which tries to combine Catechism and comment to the same end. These three small volumes are among the crowning efforts of a long series of efforts designed to fashion a New Church program of religious instruction largely or solely out of doctrinal material. There is no evidence to show that they succeeded better than those that preceded them.

3. The Hosanna.

Unquestionably the most solid contribution to Convention's Sunday School literature during this period came with the publication in 1878 of the first edition of the Hosanna,[4] a collection of hymns, chants, songs, and anthems, for the use of New Church Sunday Schools. That collection has gone through

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1 T. H. Carter and Sons, Boston, 1868.
2 New Church Publishing House, New York, 1868.
3 J. B. Lippincott and Co., Philadelphia, 1871.
4 New Church Board of Publications, New York, 1878.

Dwane in a Dissertation on the Lord's Supper[1] by John A. Tosh, minister of the New Church, which devoted 50 pages of quotations and comments to the Lord's Prayer, leaves out a brief paragraph on the "Amen" alone. The account in The Christian Mind Christian Philosophy, written for Presentation by Jackson Pritchard, which is a reference attempt to bring the Swedenborgian theology of the New Church to Christians, the Bible is Revelation of the Divine Saviorhood from Jesus Christ, the Lord's Prayer, written by John Woodbury, which takes Swedenborgian theology and applies it to the Lord's Prayer, and Jesus Christ revelation of the economic effort, or a long series of sermons delivered to Christ a New Church Presence of Christ Incarnation Redemption or belief, but of doctrinal material. There is no evidence to show that they considered better than those they succeeded them.

B. The Amen

Chronologically the Amen could contribution to Swedenborg's Sunday School Lessons during this period when was the publication in 1874 of the first edition of the Concordance, a compilation of Swedenborg, Whitte, Swedenborg, and Whitney, for the use of the Church Sunday School Teachers. Also published in the same decade

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1. J. A. Tosh, Boston, 1883.
2. New Church Publishing House, New York, 1884.
3. J. B. Lippincott and Co., Philadelphia, 1873.
4. New Church Press of Publications, New York, 1874.

several editions and revisions, and its lineal descendent, the 1932 printing of the Hosanna of 1912, is the standard hymn book in use in New Church Sunday Schools today. The first edition of the original Hosanna comes in a sturdy binding, obviously built to wear. Noteworthy is the absence of intricate theology. The instructional section at the back is limited to the Blessings,[5] the Commandments,[6] the Golden Rule,[7] selected memory verses,[8] and a simple Catechism[9] of thirty five questions and answers. The "Suggestions" regarding the manner of conducting a New Church Sunday School are set forth in a single page at the front of the book and are a model of simple, practical, plain talk. The procedure there outlined is very largely indicative of that which is followed in the worship exercises of many New Church schools today:

> Behavior. Everything in the Sunday School, whether in the order of exercise, in the teacher's influence and example, or in the rules of conduct, should tend to the cultivation of reverence and obedience in the child. No loud talking or boisterous behavior should be permitted in the Sunday School room.
>
> The Assembling. It is desirable that on first assembling the whole school should, as far as practical, be seated in one body and not in separate classes, the opening exercises being those not of

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5 HOS, p. 218.
6 Ibid., 210; 217.
7 Ibid., p. 218.
8 Ibid., pp. 213-217.
9 Ibid., pp. 208-212.

instruction but of united worship. Let the smaller children occupy the front seats, the larger ones being ranged in the seats behind. The teachers should see to the arrangement of the children, and should be seated with them, assisting them when necessary to find their places in the book, and keeping them in order, and in readiness for the opening of the school by the superintendent or leader.

The Opening. The school may be opened by reading a Psalm or singing a Hymn; after which all will kneel and unite in the Lord's Prayer. This may be followed by responsive reading from the Word, or the singing of a selection or a hymn of praise, and some brief instruction addressed to the whole school, or some common exercise in the catechism, or questions on some passage of the Word. At the conclusion of the worship and general lesson the children may separate into their proper classes, under their respective teachers.

The Classes. The classes should be graded according to the age and capacity of the children. From six to twelve (pupils) may constitute a class. About a half an hour may be devoted to class instruction. A part of this time may be used in training the class to recite in concert the answers in the catechism.... In infant classes part of the time may be used in reading or telling a carefully selected story which shall convey a good and wholesome lesson; also in showing pictures illustrating the Bible, and asking questions about them. The children should be taught to revere the Word and its truths, by uttering their recitations carefully and reverently.[10]

In this Hosanna, more than in previous Convention publications, children are treated as children and not as infant theologians. The fact that this work was an improvement of an earlier collection, published in 1869 called The Welcome,[11]

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10 HOS, p. XII.
11 New Church Board of Publications, New York, 1869.

does not detract from its merits nor from that of the Sabbath School Association for producing it.

Before bringing this brief transitional period to a close it remains to point out that as early as 1879 the Lesson Committee of the Sabbath School Association published its weekly "Sunday School Lesson" as a regular feature of the official New Church Messenger,[12] which found its way into the majority of New Church homes[13] of the country. Here at last we see a practical, effective means of unifying and coordinating the program of religious instruction in the New Church schools. The LESSON FOR OCTOBER 12 (1879), for example, is announced as "The Gospel Story.--Matt. iii"[14] and gives a running commentary on a number of verses in this chapter, which would be studied by all New Church Sunday Schools in the country making use of the series. Verse 15 (one of the six explained) is typical of the explication:

> Verse 15.[15] John knew that the internal baptism, the examination of the heart, which the Lord would perform, was more than the purification of the outward life, which belonged to his baptism. He was surprised, therefore, that the Lord should come to him to be baptized. But the Lord desired the cleansing of his humanity outwardly as well as inwardly;

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12 See MES, Vol. 37, pp. 137; 152; 165; 180.
13 The circulation of the Messenger, May 1, 1879, was 2,625. (Jour., 1879, p. 33).
14 MES, vol. 37, p. 137.
15 Matt. 3:15.

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Before ending, it is their "constitutional" period to a close it remains to point out that as early as 1879 the Lawson Committee of the Lutheran School Association published its weekly "Sunday School Lesson" as a regular feature of the official The Lutheran Church Herald, which found its way into the majority of Synod's homes[12] of the country. Thus at last we see a practical, effective means of unifying and coordinating the program of religious instruction in the Synodical schools. The Lesson Committee [illegible] (1879), for example, in commenting on the Special Study--"Christ and Nicodemus" commented on a number of verses in this chapter, which could be applied to all the Church Synods, in the country making use of the series. Below is one of the more applicable in typical of the application:

> Verse 12. John says that the Lord's teaching, the application of the truths, which the Lord would perform, was to be shown the application of the out-ward life. Which referred to his words. It was evident, therefore, that the Lord should come to Zion to do Jehovah. But the Lord Jesus the glorious one of his coming outwardly as well as inwardly;

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12 [illegible], Vol. 39, pp. 137; 169; 189; 1879.

13 The discussion of the Hermannsburg, May 1, 1879, was [illegible] (June, 1879, p. [illegible]).

14 [illegible], Vol. 39, p. 137.

15 [illegible], 2:13.

> He therefore submitted to the baptism of John, as well as received and brought forth the Divine Spirit. It was by the sincere cleansing of his life according to the literal precepts of the Word that his humanity was prepared to receive the Divine Spirit; which was represented by the opening of the heavens, and the descent of the Spirit of God, like a dove lighting upon Him, when He went up out of the water. And then came the voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," because He then lived from and manifested the Spirit of God.[16]

The lessons continued to appear in the Messenger without interruption for the next four years; and without question had a beneficial effect in furthering the desire of New Church schools[17] for a unified program of Sunday School instruction. That desire was to some extent fulfilled with the arrival of what may be called the modern period of Convention's Sunday School history.

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[16] MES, vol. 37, p. 137

[17] During this period some 40 New Church societies were active of which about 30 maintained Sunday Schools. See Jour., 1868, pp. 185; 188; 191; and 195.

CHAPTER VI

THE MODERN PERIOD, 1883-1940

1. Bible and Doctrinal Series.

The year 1883 marks the beginning of a series of respectable accomplishments on the part of Convention in the long effort to supply adequate learning and teaching material for the use of its schools. First to come off the presses are the four books of the Bible Series,[1] I-IV, published 1883-1888, which are followed by the Doctrinal Series,[2] I-IV, 1899-1901. These two series of four books each are a moderate improvement in type of learning activities and instructional methodology over that of the Biblical and doctrinal instruction of the preceding decades. They incorporate a substantial course in the Bible and a respectable course in the theology of the New Church. Each series is planned for the use of age-groups ranging from six[3] to eighteen[4] years and is designed to give comprehensive knowledge in its respective field. In neither case, however, is it indicated whether the books are intended

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1 New Church Board of Publication, New York, 1883-1888.
2 New Church Board of Publication, New York, 1899-1901.
3 See BIB, vol. I, p. III.
4 See DOS, vol. I, p. III.

CHAPTER VI

THE MODERN PERIOD, 1888-1940

I. Bible and Doctrinal Series.

The year 1888 marks the beginning of a series of responsibility accomplishments on the part of Convention in the long effort to supply adequate learning and teaching material for the use of its adjuncts. First to come out of the presses are the four books of the Bible Series,[1] I-IV, published 1888-1898, which are followed by the Doctrinal Series,[2] I-IV, 1899-1901. These two series of four books each are a concrete improvement in type of learning activities and instructional methodology over that of the minimal and doctrinal instruction of the preceding decades. They incorporate a substantial course in the Bible and a prospectus course in the theology of the New Church. Each series is planned for the use of age-groups ranging from six[3] to eighteen[4] years and is designed to give consecutive training in the respective field. In neither case, however, is it indicated whether the books are intended

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1 The Church School of Publication, New York, 1888-1898.
2 The Church School of Publication, New York, 1899-1901.
3 See BIB, vol. I, p. III.
4 See DOC, vol. I, p. III.

to be used solely as teachers' manuals or whether some may not also be placed in the hands of the pupils.

2. The Sower.

One of the pleasing points of Convention's Sunday School program was reached in 1892, when the first copy of The Sower[5] made its appearance as a national Sunday School weekly. This paper was destined to continue in unbroken publication for a period of seventeen years and to have an influence which would continue far beyond that time. The Children's New Church Magazine[6] had ceased publication the previous year;[7] and now The Sower had the field alone. Not least of the merits of The Sower was the fact that here at last was a thorough-going children's lesson paper for the New Church. Every issue was designed, prepared, and printed for children. Most issues were illustrated to some extent. Every issue had stories, poems, or features for the child. The Sunday lessons were dated for the next succeeding Sunday and their well chosen Bible outlines resulted in a Bible course more complete than anything that had yet appeared in the New Church schools. One of the forward looking features of this paper was the fact that

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5 Western New Church Union, Chicago, 1892-1909.
6 See pp. 80-81.
7 Dec., 1891.

to do ward policy or teachers' manuals or whether some may not also be placed in the hands of the adults.

C. The Power.

One of the pleasing points of Co-operation's Sunday School program was reached in 1932, when the first issue of *The Sower*[6] made its appearance as a national Sunday School weekly. This paper was designed to continue in uniform application for a period of seventeen years and to have an increase which would continue far beyond that time. *The Child and a New Church Program*[6] had opened publication the previous year;[7] and now *The Lower* had the field alone. Not least of the merits of *The Sower* was the fact that it at last was a thorough-going children's lesson paper for the New Church. Every issue was designed, organized, and printed for children. Most issues were illustrated to some extent. Every issue had stories, poems, or features for the child. The Sunday lessons were dated for the next succeeding Sunday and their well chosen topic outlines resulted in a Unity course more complete than anything that had yet appeared in the New Church schools. One of the varied lesson features of this paper was the fact that

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[6] Western New Church Union, Chicago, 1932-1933.
[7] See pp. 80-81.
[7] Dec., 1931.

it early incorporated a grading of its lesson material, having first a "Lesson for the Younger Children"[8] followed by "Further Suggestions for the Older Children."[9] An illustration of this grading is indicated in the following:

LESSON FOR THE YOUNGER CHILDREN

> The Garden of Eden. - What does this name bring to mind? A beautiful, peaceful place, with lovely and fruitful trees which the Lord God made to grow, and which were watered by His river. There was one very precious tree in the midst of the garden, what was it called? and another tree from which they must not eat, what was its name? There were good and useful animals in the garden; there were good people who loved the Lord and one another. The Lord had given them the garden to dress it and to keep it. Angels were near to them and often walked with them. All was lovely and peaceful and happy in that Golden Age.[10]

FURTHER SUGGESTIONS FOR THE OLDER CHILDREN

> The Serpent tempted the woman to eat the forbidden fruit, and the woman persuaded the man. A temptation to pleasant but forbidden things does not at first address our understanding, but our feelings, and when these are won over, the understanding soon follows with excuses. The man represents the faculty of understanding and the woman the feeling or affection. (A. 229).[11]

The Sower was fortunate in having as its guiding spirit one of Convention's truly gifted men, the Rev. William L. Worcester,[12] long a minister of the New Church,[13] long the pres-

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8 Cf. SWR, vol. 7, p. 28.
9 Ibid., p. 28.
10 SWR, vol. 8, no. 3, p. 12.
11 Ibid. p. 12.
12 1859-1939.
13 1885-1939.

it early incorporated a grafting of its lesson material, having first a lesson for the Younger Children"[8] followed by "further suggestions for the Older Children."[9] An illustration of this grafting is included in the following:

THE SONG OF THE UNIVERSE[10]

The design of Man. - What does this name design to mind? It is beautiful, peaceful dreams, with lovely and fruitful trees which the land had made to grow, and which were watered by the rivers. There was the very wholesome trees in the midst of the garden. What was it planted and produced from fertile soil, that was good, and pleasant to see? There were good and pleasant animals in the garden: there were man and woman. Man loved the land and the animals. The land was given to the animals to dress it and to keep it. Woman was meant to stand with man, within reach of them. All was lovely, and peaceful, and happy in that golden age.[10]

WOMAN: STANDING BY THE STRONGER SIDE

The command, certainly the woman so and the foundation fault, the man and woman, and woman, a beneficiation to passing but foundation to have done not all, [illegible] or [illegible], but one [illegible] and woman shone her own over, the understanding [illegible] relations with [illegible]. The man [illegible] the [illegible] or [illegible] and the woman the [illegible] [illegible].[12]

The Poster was referred to having as the guiding spirit of the of Convention's early student men, the Rev. William L. Poster, [illegible] a minister of the Free Church, [illegible] who [illegible]

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8 [illegible], [illegible], vol. [illegible], p. 26.
9 [illegible], p. 20.
10 [illegible], [illegible], vol. [illegible], p. 15.
11 [illegible], p. 1.
12 [illegible]-1920.
13 [illegible]-1920.

ident of the Theological School,[14] and for six years the president of Convention itself.[15] Mr. Worcester's clarity and simplicity of style made his work in The Sower reasonably well adapted to the grasp of children's minds.

3. Sunday Afternoons.

When The Sower came to its end in May, 1909, due to financial difficulties, it was succeeded a few months later[16] by Mr. Worcester's own revisions published in the form of a new weekly entitled Sunday Afternoons.[17] This paper was not altogether new, being in substance The Sower revised and improved. This revision gave Convention's children a Sunday School paper of merit for twenty four years, at which time it was permanently discontinued.

4. Sower Notes.

From the wealth of lesson materials in The Sower and Sunday Afternoon, a new set of five sizable books was published entitled Sower Notes,[18] which is now the valued possession of

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14 1908-1936.
15 1921-1928.
16 Dec. 1909.
17 Published for the American New Church Sabbath School Association, by the New Church Tract and Publishing Society, Philadelphia, 1909-1933.
18 New Church Tract and Publishing Society, 5 vols. No date.

lant of the Theological School,[14] and certainly were the
president of conservation itself.[15] Mr. Wordsworth's activity
was simplicity of style made him work in *The Power* was very
well adapted to the needs of children's minds.

3. Monthly afternoons.

When *The Power* came to its end in May, 1921, due to financial difficulties, it was succeeded a few months later[16] by Mr. Wordsworth's own periodical, published in the form of a new monthly entitled *Andrew Wheatcroft*.[17] This magazine was not altogether new, being in existence *The Power* revived and improved. This revival gave Dorothy's children a fundamental degree of merit for twenty four years. At which time it was commercially discontinued.

4. *Power Tales*.

From the wealth of lesson material in *The Power* and *Young Wordsworth*, a new set of five pamphlets soon was published entitled *Power Tales*.[18] which is now the valued possession of

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14 1920-1926.
15 1921-1924.
16 Dec. 1924.
17 Published for the Junction The Church Church School Association, by the New Church Press and Publishing Society, Philadelphia. 1924-1929.
18 New-Church Press and Publishing Society, 5 vols. To date.

many New Church people. During the publication of Sunday Afternoons Mr. Worcester had further extended his practice of grading,--writing lessons for Primary, Junior, and Senior departments; and the greater part of Sower Notes is organized on that plan.[19] Thus in effect the New Church lessons during this period were a practical combination of the group-graded and uniform systems. While each of the three departments had the same lesson subject--the same chapter and verses--for any given Sunday the treatment in each case was adapted to the age-group for which it was designed. Such a method of group-grading has been in use in the New Church schools since that time, except that the present graded lessons abandon the feature of uniformity. They follow the regular succession of classes including Beginners, Primary, Junior, Intermediate, with the Seniors left free for elective subjects.

With the discontinuance of Sunday Afternoons, in 1933, New Church children were again without satisfactory lesson materials. Hence, xxxxx eight years after the meeting of the first Convention in Philadelphia, in 1817 the problem of adequate New Church Sunday School materials was still in the main unsolved.

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[19] See SN, vol. 2, pp. 9-13ff. Lessons for Primary are occasionally omitted.

5. Graded Lessons.

The attempt to find a real solution of this recurring problem began to bear fruit in the year 1933. On Sept. 3 of that year the new Graded Lesson[20] course was launched by the American New Church Sunday School Association, and it may fairly be said that this new course represents the greatest attack in Convention's history on the problem of providing its schools, both teachers and pupils, with the materials necessary to carry on a complete modern program of religious education. The Graded Course was designed to supply all the departments of the school from Beginners through Senior with adequate lesson materials. While this course was not a uniform course, it none the less made some attempt to keep the several departments using the Bible at least within hailing distance[21] of each other as they moved forward from Genesis through the Gospels. By such a sequence, it was believed, teachers' meetings would be facilitated and perhaps pupils' interests quickened. The construction of the course called for a Primary, Junior, or Intermediate student normally to spend three years in each department, during which time he would proceed by selected

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20 Graded Lesson Notes for New Church Schools. Issued by the American New Church Sunday School Association. 26 vols. 48 Quincy St., Cambridge, Mass., 1933.

21 See Graded Lesson Chart, LES, vol. 7, p. 1.

C. Gordon Jameson

The attempt to find a real solution of this recurring problem began to bear fruit in the year 1955. On Sept. 8 of that year the new Orange Jamison[30] course was launched by the Ancaster New Church Sunday School Association, and it may safely be said that this course represents the attempt in Convention's history to meet the problem of reviving its schools, both immediate and rapid, with the material necessary to cope on a complete program of religious education. The Grade Course was designed to supply all the requirements of the school from Beginners through Senior with adequate lesson materials. While this course was not a uniform course, it gave the Jame Code some assurance to keep the several departments using the Code at least within hailing distance[31] of each other as they moved forward to Good Samaritan through the Jamie. By such a sequence, it was believed, teachers' objectives would be facilitated and pupils' interest maintained. The construction of the course called for a primary, Junior, or Intermediate student normally to spend three years in each department, during which time he would proceed by related

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[30] Jamison Lesson Notes for the Church School. Issued by the Ancaster New Church Sunday School Association. 20 vols. St. Anthony St., Bonaventure, Ontario, 1955.

[31] See Jamison Lesson Chart, Les, vol 1, p1

lessons from Genesis to the Gospels. A Primary student, for example, would proceed from Genesis to Revelation during his three years in that department. As a Junior he would again go through the Bible in three years, this time by a new series of selected lessons. And as an Intermediate he would go through it a third time by a still different series. Thus, during the nine year program a New Church child would have gone through the Bible three times, each time largely by a different path, and thus would be presumed to have a fair knowledge of the literal Word, along with such doctrinal instruction as he might have been able to absorb. The lesson charts for Beginners followed a two-year rather than a three-year pattern; and the Seniors to a great extend abandoned the frankly Bible-centered program to devote their time to doctrinal studies or optional subjects.

In this course of Graded Lessons, all pupils from Beginners through Intermediates receive their own dated sheet of Pupils' Notes each Sunday while each teacher has, in addition, a teacher's quarterly which develops the lesson for the day in full detail. The course as a whole is designed to take the New Church pupil through his entire Sunday School program, beginning at the age of four, and graduating at the age of seventeen, a total of fourteen Sunday School years. To the present time, therefore, (1942) no single child has yet passed through the entire program, which is due to reach its first

lessons from Genesis to the Gospels. A military student, for example, would proceed from Genesis to Revelation during his three years in that department. As a junior he would begin to go through the Bible in three years, this time by a new series of selected lessons. And as an intermediate he would go through it a third time by a still different series. Thus, during the nine year program a New Church child would have gone through the Bible three times, each time largely by a different path, and time would be promised to have a fair knowledge of the Inner Word, along with such doctrinal instruction as he might have been able to absorb. The lesson objective for seniors followed a two-year rather than a three-year pattern; and the seniors to a great extent abandoned the friendly, bible-centered program to devote their time to doctrinal studies or optional subjects.

In this course of graded lessons, all pupils from Beginners through Intermediates received their own daily sheet of Pupils' Notes each Sunday while each teacher had, in addition, a teacher's quarterly which developed the lesson for the day in full detail. The course as a whole is designed to take the New Church child through his entire Sunday School career, beginning at the age of four, and graduating at the age of seventeen, a total of fourteen Sunday School years. To the present time, therefore, (1962) no single child has yet passed through the entire process, which is due to young its first

completion in 1947, or, if the Senior department be omitted because of its special nature, in 1944. Presumably, many of the schools now using the course will then continue to use it without interruption, since it is intended to be repeated, cycle following cycle, indefinitely.

That this graded course has not met with complete success, however, is indicated by the fact that a number of the schools have failed to adopt it for their use; others after adopting it have given it up; and still others are using it with varying degrees of success. There is some question, therefore, whether this major attempt in Convention's history to create an adequate Sunday School literature has actually solved the century-and-a-quarter problem of the New Church in that respect. So great, indeed, had the doubt become a few years ago that during the Convention gathering of 1939 a proposal was voted[22] to make a new effort to write an improved Uniform Course. Before leaving the story of the Graded Lessons, however, it should be pointed out that such needs as continue to exist do not seem to center in the structural pattern of the lesson cycles nor in the Bible emphasis which the Course maintains. Chief difficulty is found in the failure of the Pupil's Notes to challenge and inspire the youth of the Church to vital

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[22] Jour., 1939, pp. 209; 214 (minutes 13; 50; and 52).

compilation in 1947, or, if the Senior department be written because of its special nature, in 1964. Consequently, many of the schools now using the course will find difficulties in use if without interruption, since it is intended to be a 3-course cycle following cycle, inadequately.

Just why grades sources has not met with complete success, is hard to tell. It may be that some of the schools have failed to adopt it for their use; others either adopting it have given it up; and still others are using it with varying degrees of success. There is some question, therefore, whether this major attempt in Convention's history to create an accurate Sunday School literature has actually served the editorial--advisory problem of the new United Church. So great, indeed, has the demand become a few years ago that during the Convention executive of 1964 a proposal was voted[22] to make a new effort to write an improved Christian course. Before imposing the whole of the present course, however, it should be pointed out that such basic as a crisis to which do not mean the course is the structural pattern of the lesson study, for in the Bible emphasis which the course emphasizes. Quite naturally is found in the history of a new Bible Lesson to emphasize and treasure the truth of the Bible to other

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[22] Journ., 1964, op. cit., 114 (minutes 14; 3a; and 4a).

and purposeful church school activity. It is a fact that the Graded Lessons do place a pupil's leaflet in the pupil's hands each Sunday, but it cannot be said that the pupil's leaflets generally awaken the pupil's interest and initiative to the extent that he is eager to throw himself into the program of his Sunday School with youthful zeal. Moreover, the lessons in the teachers' manuals are frequently of such an advanced character that they tend to separate the plane of the teacher's efforts from the plane of the child's comprehension, thereby re-awakening the long-standing problem of teaching advanced theology to the children of the Church. It may therefore be said that the structural pattern of the Graded Lessons is now on a satisfactory basis, insofar as a Bible-centered curriculum is concerned, but it cannot be said that the execution of that pattern in actual Sunday School literature has met with unqualified success.[23] Indeed, the present development of the new Uniform Course which is now being written is an indication of further need.

6. Improved Uniform Course.

The new Uniform Course now in process of preparation is the latest attempt in Convention's long history to provide its

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[23] "A few teachers feel the material is over the heads of the children; some teachers feel the lessons should be simpler." Jour., 1939, p. 209, minute 15.

and proposed church school activity. It is a fact that the Jewish learning do place a child's respect in the child's home and family, but it cannot be said that the child's respect generally grows the child's interest and initiative to the extent that he is eager to throw himself into the program of his church school with wonderful results. Moreover, the lessons in the teachers' manuals are frequently of such an advanced character that they tend to emphasize the place of the teacher's effects from the place of the child's participation, thereby re-evaluating the long-standing problem of teaching advanced theology to the children of the church. It may therefore be said that the structural pattern of the graded lessons is not on a satisfactory basis. Whether as a Bible-centered curriculum is concerned, but it cannot be said that the execution of that pattern in actual Sunday School literature has met with unqualified success.[53] Indeed, the present development of the New Uniform Course which is now being written is an indication of another need.

c. Improved Uniform Course.

The new Uniform Course now in process of preparation is the latest attempt in Convention's long history to provide its

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[53] "A few teachers feel the material is over the heads of the children; some teachers feel the lessons should be simpler." Journ., 1939, p. 209, minute 16.

children with Sunday School literature that will serve as a means to plant their feet in the path that leads to Heaven. In this course, lesson sheets are issued for pupils in the Primary, Junior, and Intermediate departments on a group-graded basis; while the teachers' manuals are the newly published volumes of The Sower,[24] the new memorial edition of Mr. Worcester's Sower Notes combined with Sunday Afternoons. The pupils' notes are currently being issued in mimeographed form and indicate an attempt on the part of the Lesson Committee to incorporate elements of the "activity method" into each lesson as well as adapt it more precisely to the age-levels of the several classes. Both these developments constitute a step in the direction of educational progress, and the lessons are currently meeting with a measure of success; but it is too early to prophesy that they will acomplish the educational aims of Convention more successfully than those that preceeded them. Perhaps the student of the successful church school literature of Protestantism would have little hesitation in pointing to obvious deficiencies in the present (as in all previous) Convention courses, but his criticism would be

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[24] Issued by the American New Church Sunday School Association. Massachusetts New Church Union; 134 Bowdoin St., Boston, Mass. No date. Vols. III, V. and VI are now off the press. (1942).

children with funds, school libraries that will serve as a means to plant their feet in the path that leads to heaven, in ten-cents, lessons sheets are loaned for profits in the friends, Junior, the Intermediate departments on a grown-grade basis; while the teachers' manuals are the newly published volumes of *The Sower*.[24] the new memorial edition of Dr. Dorchester's *Sower Notes* combined with *Sunday Afternoons*. The pupils' notes are currently being keeped in mimeographed form and indicate an attempt on the part of the Lesson Committee to incorporate elements of the "activity method" into each lesson as well as adapt it more readily to the age-levels of the several classes. Both these developments constitute a step in the direction of educational progress, and the lessons are currently meeting with a measure of success; but it is too early to prophesy that they will accomplish the educational aim of conversion more successfully than those that preceded them. Perhaps the student of the educational church school literature of Protestantism would have little hesitation in pointing to obvious deficiencies in the present (as in all previous) composition courses, but his criticism would be

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[24] Issued by the American New Church Sunday School Association. Swedenborgian New Church Union; 134 Boylston St., Boston, Mass. In Sets. Vols. II, V, and VI are now off the press. (1942).

balanced to the extent that he recognized the financial limitations of a comparatively small church, which scarcely could be expected to develop a highly successful Sunday School literature without substantial means and without wide lesson-building experience. At any rate it would now appear that both the Graded Lessons and the Uniform Course are likely to leave New Church children and New Church Sunday Schools at a disadvantage in comparison with the more widely successful courses of the large denominations. This is not to imply that the ultimate worth of Convention's curriculum as it now stands may be taken lightly. It is only to say that the church school program of the General Convention, on the basis of its present advance may look forward to a new development that will transcend all those that have gone before.

7. Objectives of New Church Religious Education.

The objectives of religious education in the New Church are necessarily such as arise out of the Church's principal teachings, which have already been discussed in chapter two.[25] In the introductory pages of the Graded Lessons, the American New Church Sunday School Association lists the objectives of

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25 For references to classroom procedure see pp. 82-84; 90-91. "Opening Exercises" in New Church schools are formal and ritualistic (See HOSR, p. 325ff.), although in actual practice local conditions vary. The methodology is essentially Hebraic (see Deut. 6:4ff.).

believed to the extent that in recognizing the financial limitations of a comparatively small church, which scarcely could be expected to develop a highly successful Sunday School literature without substantial means and without wide lessons-building experience. At any rate it would now appear that both the Graded Lessons and the Uniform Courses are likely to have New Church materials and New Church Sunday Schools at a disadvantage in comparison with the more widely accepted courses of the large denominations. This is not to imply that the ultimate worth of convention's curriculum is in any strange way be taken lightly. It is only to say that the church school program of the General Convention, on the basis of its present advance may look forward to a new development that will transcend all those that have come before.

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[27] For references to pertinent documents see pp. 82-84; 89-91. Comment: Presented in the Church schools are formal and informal. See Doc. [illegible], although in actual practice local conditions vary. The methodology is essentially Pelagic (see Doc. [illegible]).

the course as follows:

General Objectives of the American
New Church Sunday School Association

As means of preparing children for regeneration,

1. To make them familiar with the Word of the Lord and the real nature of its deeper lessons as the connection between the Lord, heaven, and themselves.

2. To make the stories of the literal sense of the Word vivid and alive from the source of their meaning, the Lord.

3. To make children familiar with the teachings of the New Church in a form so essential that they will seem impressive and vital; and to lead children in drawing doctrine from the Word.

4. To provide for children of each age-group a background in the spiritual history of the human race, into which may be fitted significantly all succeeding history and literature the child will learn in his next few years of secular education. It is most fitting that the Church should take her place in education by preparing the mind of the child so that he will find greater interest and meaning in his school studies.

5. As a child's mind develops, to keep re-organizing his knowledge of the Lord's Word so that its literal and internal sense appear connected in greater and greater particulars, and "in a becoming and beautiful series." (A. 2102)

6. To guide children in applying the Word to their present states and immediate problems, as well as to their future growth and the difficulties they will encounter.[26]

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[26] LES, vol. 1, p. 1.

the course as follows:

General Objectives of the Christian
New Church Sunday School Association

as means of preparing children for regeneration.

1. To make them familiar with the Word of the Lord and the great memory of its deeper lessons as the connection between the Lord, heaven, and themselves.

2. To make the stories of the literal sense of the Word vivid and alive from the motives of their teaching, the Lord.

3. To make children familiar with the teachings of the New Church in a form so essential that they will grow interesting and vital; and to lead children in drawing nearer the Lord.

4. To provide for children of each age-group a background in the spiritual history of the human race, into which may be fitted significantly all succeeding history and literature the child will learn in his much few years of secular education. It is most fitting that the Church should take her place in education by presenting the mind of the child as then he will find greater interest and meaning in his school studies.

5. As a child's mind develops, to keep pace-reading the knowledge of the Lord's Word so that his literal and increased sense approaches in great, broad vocabulary, reflection, and a beginning understanding perhaps." (p. 8005)

6. To guide children in applying the Word to their personal actions and interests problems as well as to their future growth and the difficulties they will encounter.[30]

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30 Ibid. Vol. 1. p. 2.

In comparison to the above, it is instructive to list the major objectives of the International Council of Religious Education published in the "statement of basic philosophy," Christian Education Today:[27]

1. Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.

3. Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.

4. Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians--the church.

6. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.

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27 "Approved February, 1940, by the Educational Commission." CRE, title page.

In conjunction to the above, it is instructive to list the major objectives of the International Council of Religious Education published in the "statement of Basic philosophy," Christian Education Today:[27]

1. Christian education seeks to assist in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. Christian education seeks to develop in growing persons such understandings and appreciation of the personality, life, and teaching of Jesus as will lead to acceptance of him as Savior and Lord, to fellowship with him and his church, and to Christlike living in daily relationships.

3. Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.

4. Christian education seeks to develop in growing persons the ability and disposition to participate in and assume responsibility for the building of a social order throughout the world embodying the ideal of the Christian home and the brotherhood of man.

5. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized church of Christ--the church.

6. Christian education seeks to develop in growing persons an appreciation of the religious heritage of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.

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[27] Journeyman Teacher, 1940, by the International Committee, p. 6, title page.

7. Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

8. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience.[28]

While these two statements of objective differ considerably in phraseology there is actually very little conflict between them. Perhaps the sharpest is an implication more than a declaration. If the implication of the Council's objectives 1 and 2 is that the Lord is one Person, and God another, with each of whom the child is to establish a specific relation, then the New Church doctrine of the sole Divinity of the Lord comes forth with rational help. On the other hand, the Graded Lesson statement suffers considerably from understatement, in that it permits an impression that New Church religious education of children is properly more intellectual than functional. There is no reason why the Lesson Committee should not re-state its objectives in thoroughly functional terms. No firmer basis for the functional nature of religious education could be found than exists in the New Church Doctrine of Charity: "They who are in faith separate from Charity are represented in the Word

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28 CRE, pp. 16-17.

7. Christian education must be lived providing possessing there a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

8. Christian education seeks to effect in growing persons the realization of the Jesus religious experience of the race, preeminently that revealed in the Bible, as objective guidance to present experience.[29]

While these two elements of objective life for consideration in education there is actually very little conflict between them. Perhaps the advantage is on implication more than a description. If the implication of the community's objective life is that the land is one tract, and God another, with each of whom the child is to establish a possible relation, then the New Church teaching of the soul, divinity of the land comes forth with national zeal. In the other hand, the Graded Lesson statement outlines considerably from understatement, in that it permits an impression that New Church religious education of children is secondary, more intellectual than functional. There is no reason why the Lesson Committee should not re-state its objectives in thoroughly functional terms. No clearer basis for the functional nature of religious education could be found than exists in the New Church doctrine of charity: "Those who are in faith separate from charity are represented in the Word

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29 Op. cit., pp. 13-17.

by the Philistines."[29] "They who are in faith separate from Charity are meant by the Dragon, in the Apocalypse."[30] "They who are in faith separate from Charity are meant by the goats, in Daniel and Matthew."[31] "Faith separate from Charity destroys the church and all that belong to it."[32] In a recent paper on the purposes of a New Church school, the Superintendent of the Kenwood Church School in Chicago makes these telling statements:

> A New Church Sunday School means that we want to teach your children to worship the Lord Jesus Christ as the only real and living God:
>
> That though He is Infinite, He loved His creatures so much that He came into the world in a form that we could see with our eyes and understand with our minds and love with our hearts.
>
> We want to teach them that Holy Scripture is a Revelation of the mind and heart of the Lord, and that it opens these things to all who seek to find there the means of unselfish love of the Lord and love for mankind and the means to unselfish understanding of all that the Lord holds dear; and we want to teach them this simply because it is the Lord's.
>
> We want to lead them to love above all things the Lord and the things which the Lord loves.
>
> We want to teach them that the things of the Lord's Kingdom are real, more real than the things of this world...that the thoughts of God may enter the minds of men through His Word, to move the things of this world to become the real form of the Kingdom of Heaven.

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29 Faith, 49ff.
30 Ibid., 55ff.
31 Ibid., 61 ff.
32 Ibid., 69ff.

by the philistines."[29] "Poetry may be in truth separate from Morality and taught by the Devil, in the Laocoonyness."[30] "Poetry and Painting are in truth separate from Morality and are taught by the poets in painting and Painting."[31] "Truth separate from Morality destroys the church and all that belongs to it."[32] In a recent paper on the purposes of a New Church school, the Committee of the Kenwood Church School in Oakland notes these lasting statements:

> A New Church family school means that we want to teach our children to worship the Lord Jesus Christ as the only Lord and Living God:
>
> That through the Divinity, the Lord's Life descends so much closer to our time than ever before, that we could see with our eyes and understand with our minds and love with our hearts.
>
> We want to teach them that only participant in a revelation of the mind and heart of the Lord, and that it opens these things to all who seek in finding these the norm of regeneration love of the Lord and love for neighbor and the means to unerring understanding of all that the Lord holds dear; and we want to teach them this simply because it is the Lord's.
>
> We want to lead them in love above all things the Lord and the things which the Lord loves.
>
> We want to teach them that the things of the Lord's Kingdom are real, more real than the things of this world... that the thoughts of God may enter the minds of men through his Word, to save the things of this world to become the real form of the Kingdom of Heaven.

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29 Smith, 4:224.
30 Idea, 8:27.
31 Idea, 21 :2.
32 Idea, 8:27.

> We want to teach them to pray not only "Thy kingdom come" but also to be servants of the Lord in helping to answer the prayers of mankind to bring the Kingdom.
>
> We have a vision of the Lord and His Kingdom that is real and true, which will help to make your son or daughter the kind of spiritual person the world desperately needs.
>
> We want to teach them, as we believe, that the simple promise of the Lord Jesus Christ that He is "the way, the truth, and the life" is true, and the end of all the world's searching for life.[33]

To the reader familiar with New Church life there is so little functional difference between the objectives of New Church religious education and those of the International Council that there is no practical reason why the two statements should not support each other for the sake of the coming of the Kingdom.

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33 Julian Kendig in An Invitation to New Church Schools. (Circular letter). Chicago, Oct. 20, 1942.

We want to teach them to see not only "The Kingdom come" but also to be advocates of the Lord in helping to answer the prayers of sanction to bring the Kingdom.

We have a vision of the Lord and His Kingdom that is real and true, which will help to make your dom or improve the kind of spiritual sermon the world desperately needs.

We want to reach them, as we believe, that the single promise of the Lord Jesus Christ that he is "the way, the truth, and the life" is true, and the end of all the world's searching for life.[23]

To the reader familiar with New Church life there is so little sectional difference between the objectives of two church religions education and those of the Incorporation Council that there is no practical reason why the two societies should not support each other for the sake of the coming of the Kingdom!

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23 Julian Kenny, An Invitation to New Church Schools. (Private Letter). Chicago, Ill., No. 1144.

CHAPTER VII

PRESENT STATUS OF CONVENTION'S CHURCH SCHOOL PROGRAM

1. Centrality of the Lord.

Having completed a survey of the first one hundred twenty five years of religious education in the General Convention of the New Jerusalem, we are now ready to ask: "What position does Convention occupy in the whole program of religious education in the ongoing movement of Protestantism?"

A question as broad as that can only be answered in broad terms, with the result that a long perspective is obtained and clarity heightened. In such a long perspective the trees disappear and the forest emerges disclosing its relationship to other forests. Where then does Convention stand? Perhaps the first point to note is that Convention stands for a Christ-centered curriculum. Stated more concretely, Convention stands for a curriculum with the Lord Jesus Christ seen at the center of all use of the Bible. From the first day of the Beginner's class to the last meeting of the Seniors the awareness of the Lord Jesus Christ as the center of all New Church thought and life is never dimmed. Just as the disciples Peter, James, and John saw the glorified Lord in the mount of transfiguration, so the New Church child is taught continually to see Him ever more

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A question as broad as that can only be answered in broad terms, with the result that a long perspective is obtained and clearly delineated. In such a long perspective the trend discovery and the forces emerge distinguishing its relationship to other forces. There then does Convention stand? Perhaps the first point to note is that Convention stands for a distinctive orientation. Stated more adequately, Convention stands for a centralism with the Lord Jesus Christ seen at the center of all one of the Bible. From the first day of the Beginner's class to the last meeting of the Seniors the awareness of the Lord Jesus Christ as the Author of all New Church thought and life is never lessened. Just as the Medieval Cross, Tower, and Dome was the Scholastic Text in the church of Christendom, so the New Church child is taught continually to see Him over more

clearly as the years go by and to make Him the central source of motivation. The degree of success achieved in that effort does not concern us at the present moment, but no New Churchman would deny the inmost centrality of the Lord in New Church religious education.

To achieve the central position of the Lord in the New Church child's eyes, two main paths of religious education have consistently been followed in Convention's Church school program. The first has been the path of Doctrine, and the second that of the Bible. Historically, the resort to Doctrine came first, as we found in Convention's earlier efforts. During the first years of Convention's modern period, from 1883 to 1901, the Bible Series, I-IV and the Doctrinal Series, I-IV, placed a balanced emphasis on Doctrine and the Bible; and it may be said that a fair balance has been maintained since that time, with the scales gradually tipping in favor of the Bible itself. It appears as though members of Convention were coming to the conclusion that because the theology of the New Church is of such an internal character its use in the religious education of children must be limited to the main simple truths regarding the Lord, the Word, Man, the Spiritual World, and the Life that is Charity, leaving the details and extensions of study in the "Heavenly Doctrines" to the maturing mind. But to the degree that the difficulty of doctrinal instruction of children has been admitted (and per-

haps to a greater degree) members of the American New Church Sunday School Association have been emphasizing the increasing importance of the Bible not only in New Church religious education but in the educational program of the whole Christian church.

2. Bible Emphasis.

If that may be said to indicate Convention's approximate position in the general picture of religious education in the Protestant church, the next question that follow is, "How may that position be appraised and evaluated?" Since the New Church looks supremely to the Lord and finds Him preeminently in the truths of the Word, it may be said that Convention's Graded Lessons and Uniform Course are frankly Bible-centered as a means of discovering the inmost centrality of the Lord Himself. Christian churches that are emphasizing the increasing worth of the Bible in their educational programs will find a consistent and sure ally in the Church of the New Jerusalem, an ally in whose structure the Word in its letter is an integrally woven as the arteries and veins in the human body. The importance of the use of the Bible in New Church religious education cannot be overstated,[1] and a fair appraisal of Con-

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1 This follows from the New Churchman's conception of the internal nature of the Word.

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vention's educational efforts will freely take that into account. To such an appraisal we now turn in its special bearing on "progressive education."

CHAPTER VIII

CONVENTION AND PROGRESS

1. Mental Orientation.

In approaching the problem of Convention's relation to progress in the field of religious education, one of the first things to observe is the attitude of mind on the part of New Churchmen towards the possibilities and uses of scientific advancements not only in the field of religious education but in every department of life. In the New Churchman's eyes the New Age is to supersede all others not only in its enlightened perception of the Lord (which is Israel)[1] but also in its clear rationality (which is "Assyria")[2] and in its developed science, (which is "Egypt")[3] New Churchmen regard the following passage from Isaiah, when spiritually understood, as definitive:

> In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.
>
> In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of

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1 PAR, pp. 330-331.
2 Ibid., pp. 331-334.
3 Ibid., pp. 334-336.

the land:

> Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. (Isaiah 19:23-25).

Swedenborg tells us that the Word so describes the church in that day when it shall be made new, in that day when revelation and reason and science shall together be a blessing in the life of man. Hence the New Church looks forward with anticipation to every scientific advancement made by man which may be used to further the true development of the human family. The basic conditions within the Church, therefore, are such that every good thing in progressive education both today and tomorrow will receive all the encouragement the New Church can give it; and, conversely, the logic of the Church's position leads it to look to the "scientifics" of educational psychology for every new instrument and procedure which it may employ to increase the usefulness of its educational work for the service of men.

2. Progressive Education.

Does that mean, then, that the New Church is likely to go "all out" for the much heralded progressive education of the day? The answer to that is, that depends on progressive education. The New Church's attitude towards the great verities of the human spirit--eternal freedom, eternal rationality,

the land:

> "Then the LORD God said unto Adam, saying, Behold, we are as one of us, and knowing the good and evil; and lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken." (Genesis 3:22-23).

Swedenborg's life by that time had no description the church in that day when it should be made new. In that day when revelation and reason and science which together should be a blessing in the life of man, bring the new church idea forward with anticipation to study scientific advancement made by man which may be used to further the true development of the human family. The basic conditions within the church, therefore, are such that every good being in the temporary conditions both today and tomorrow will receive all the encouragement the New Church can give it; and, conversely, the logic of the church's position leads it to look to the "salvation" of educational psychology for every new statement and procedure which it may employ to increase the usefulness of its educational work for the service of man.

B. Progressive Education.

Does an issue, then, that the New Church is likely to do "all that are made educated progressive education of the day"? The answer to that is, that depends on progressive education. The New Church's attitude toward the great variety of the human spirit--having freedom, educated rationality,

eternal love, wisdom, use--is affirmative beyond any possibility of question; and to the extent that progressive education is spiritually enlightened in its progress toward those eternal verities the New Church will give it all possible support. Thus, it may be said that Convention has reason to adopt every progressive technique and procedure conducive to the child's real welfare, and has reason to fail to adopt any concept or principle or procedure that would harm one of the least of the little ones of the Father's children.

If these statements are justified as indications of Convention's attitude towards progress, it must be pointed out at once that they follow from the logic of the New Churchman's position more than from his actual accomplishments in the field of religious education. Indeed, the survey of Convention's educational history set forth in this study might well cause the specialist in religious education to remark at the bareness of Convention's church school program during the first 119 years of its educational efforts--that is, up to the time of the Graded Lessons. Nor is it certain that even the Graded Lessons and the Uniform Course would particularly impress him. While it is possible that he would place the eternal verities of New Church teaching at the forefront of the Christian faith he might at the same time place Convention's Sunday School literature near the bottom of contemporary church

eternal love, wisdom, man--in activity beyond any mortality of creation, and to the extent that reflective action is artistically enlightened in its approach toward those eternal verities the New Church will give it all possible support. Thus, it may be said that Swedenborg has reason to adopt every progressive teaching and psychologic commodity to the qualities real welfare, and has reason to lend to adopt any concept or principle or procedure that would form one of the lobes of the little cones of the Lord's spiritual children.

In these statements on principle as illustrations of Swedenborg's attitude toward creations, it must be noticed out of some that they follow from the lands of the Swedenborg's position more than from his actual opposition to the field of religious education. Indeed, the prayer of Swedenborg's conservatism hinges not form in this study which will cause the modulation in religious education to remain at the expense of Swedenborg's church school program during the first 100 years of its educational effort--that is, up to the time of the Russian Revolution. For it certain that even the Swedenborgian and the Unitarian Churches would eventually increase this. Quite it is possible that in would alter the several varieties of Sun Church teaching at the Sorbonne of the Christian Faith be taken at the same time as Swedenborg's Sunday School literature near the making of contemporary Sunday

school publications. In the presence of humble acknowledgment of Convention's continuing need to improve its church school literature, the question arises, What is the next step that Convention may take?

3. A Living Bible Curriculum.

If that question were to be answered in realistic terms the answer would need to take into account the practical conditions in which Convention finds itself, including the matter of available funds, of declining membership,[4] of limited experience in the production of church school materials, as well as differing points of view among those concerned with the problem. With such practical conditions to contend with it is not to be expected that Convention will be able to transform its church school program in any sudden unforeseen way. In

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[4] "We may wonder why Swedenborg's influence has not been even greater than it actually is; why the broad acceptance of his teachings and his claims has not been more general. After giving due weight to the difficulties which naturalism and worldliness present, we must recognize and appreciate that much of his thought is in a region that lies much above our ordinary reach. Worldly interests, ingrained habits of thought and feeling, and the spiritual inertia of men, need to be overcome; and this involves a slow process of moral and religious education. Swedenborg's works need to be published more widely, understood more fully, and expounded more clearly." Hite, SHP, p. 174.

minor modifications. In the presence of Swedish acknowledgment of Swedenborg's continuing need to improve his church among literates, the question arises: Was it the need only that generation may take?

C. A Minor Bible Question.

If that generation may be assumed in question being the country would need to take into account the practical conditions in which generation finds itself, including the matter of available funds, of declining membership,[4] of limited expectations in the generation as church-goers, of well as declining points of view among those concerned with the church. With such accelerated conditions to contend with it is not to be expected that commitment will be made to transform the church and not undergo in any random manner. In

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[4] One may wonder why Swedenborg's influence has not been even greater than it actually is, for his true accomplishments of his teachings and his claims did not seem more remarkable. Other giants are not to be left aside. Plato, Aristotle, Leibniz and Kant all had influence. We need recognize and appreciate that each of his contemporaries in the tradition that lies behind modern science. Quality intervenes. Influence, whether or not through and through, and the relative length of time, need to be accounted, and this involves the place occupied and relationships. Swedenborg's work must be to be considered more closely, whether more true, and expounded more clearly. Bibl. Lib. 3 Ta.

some manner the doctrines will undoubtedly be taught and it is absolutely certain that the Bible will be taught, and these two essentials of New Church education will still constitute the two main paths by which it is hoped the feet of New Church children may "enter in through the gates into the city."[5]

With such qualifications stated, however, it will be useful to examine the point to which the logic of Convention's progress is taking it. The lessening emphasis on doctrinal instruction throughout the course of the modern period has already been noted, and there is little reason from the standpoint of educational psychology to question the wisdom of that tendency. Conversely, the weightier emphasis on Bible instruction among New Churchmen can at least be justified in the eyes of the world-wide brotherhood of Christ. Thus, the logic of Convention's next step calls for the development of a living Bible curriculum in keeping with the high esteem in which the New Church holds the Bible as a factor in the life of spiritual persons. How would such a curriculum differ from the present Graded Lessons and the Uniform Course? It would differ from them primarily in the amplitude and excellency of its pupils' materials and the greater use of the activity method in the educational work of the church. Whereas the

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5 Rev. 22:14. See also R. 951.

present Pupil's Notes would scarcely be listed by modern educators among the first-grade curricular materials in the literature of Protestantism, the next Course published by Convention should prove itself worthy of the best that has been attained in any quarter. To that end the Lesson Committee should be widely informed in Child Psychology. If it lacks sufficient experience of its own it may call on the experience of others. It should make use of every effective pedagogical procedure known to the educational world which does not conflict with the principles of the Kingdom. It should never lose sight of pupils' interests, needs, and purposeful activities. It should veto any item in the new Course which falls below the best standard that has been attained in the development of educational literature. It should construct a curriculum of the Bible for the several age groups which will awaken the eager response of the pupils who come in contact with it.

Since the New Church has reason to love the Word in its letter and spirit with surpassing devotion it has reason to provide for the church of Christ the most successful Bible-activated curriculum yet to see the light of day. It is a commonplace to New Churchmen that Divine Truth in its letter is in its "fullness, in its holiness, and in its power,"[6]

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[6] S. 210-224.

greatest Empire's force would accordingly be limited by modern encounters among the first-grade particular materials in the literature of protestantism, the next course published by Convention should prove itself worthy of the best that has been attained in any quarter. To that end the Lesson Committee should be widely informed in world Sociology. If it lacks sufficient experience of life our it may call on the experience of others. It should make use of every effective psychological procedure known to the educational world which does not conflict with the principles of the Kingdom. It should never lose sight of people's interests, needs, and purposed activities. It should vote only item in the new Course which fails below the best standard that has been attained in the development of educational literature. It should announce a complete of the data for the general use groups which will evidence the error recognition of the people who come in contact with it.

Since the New Church has reason to love the word in its letter and contact with surrounding revelation it has reason to provide for the course of Christ the most exquisitely delicate instruction yet to see the light of day. It is a commonplace to the Swedenborgian that Divine Truth in its letter is in its "fullness, in its holiness, and in its power."[6]

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6 A. 8126-8984.

and it is difficult to believe that any branch of the New Church organization can rest satisfied with anything less than the best in its Bible teaching curriculum. It has been said let a man build a better mousetrap than his neighbors and the world will beat a path to his door. May it not also be said let Convention build a Bible curriculum that children will really like and the whole Christian church will come and see?

CONCLUSION.

The conclusion to which this study points has already been indicated in the foregoing chapter. While it must be said that the New Church educational literature of the past has not fully satisfied the demands of New Church Sunday Schools for such lesson materials as children and teachers alike could commend, there is no reason why such materials should not be provided by the curriculum building agencies of the Church. The faith, the teachings, and the practices of the Church of the New Jerusalem provide an ample basis for a forward looking Sunday School program. In such a program the Church may properly use the best educational methods of the time, employing all principles, techniques, and procedures that do not conflict with the presence of the Divine among men. Just as the Israelites were commanded by Jehovah to take the treasures of the Egyptians (which later found place in the building of the Tabernacle) so it is possible for the church of the present day to make use of the treasures of educational science for the building of Christian character in the church. The fellowship of Christ is entitled to look to the New Church for a contribution of curricular methods and materials which will lead the way to a more successful Sunday School experience for Christian children.

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COMPREHENSIVE ABSTRACT.

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This work attempts to bring into focus a hundred and twenty-five years of the history of religious education in the General Convention of the New Jerusalem. Interest in such a history is heightened by the fact that the Church of the New Jerusalem does not claim to be a distinct denomination, as differentiated from Methodists, Baptists, Congregationalists, and others, but claims to have an offering of truth for the service of all. It provides an inviting basis for a new conception of a new universal church, and the fact that this infant messenger is in a position of evident good will for all the groups of the faith of Christ is added reason why earnest Christians may freely examine its claims.

The work falls into eight chapters, each of which will be briefly touched upon here. The first three are concerned with definitions, principles, and origins. The next three trace historical developments. The last two take up the matter of present status and future prospects. Such a pattern follows an obvious logic and, it is hoped, will add to the reader's satisfaction.

A NEW CHURCH DISPENSATION: Prominent among the teachings

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A NEW CHURCH DEVELOPMENT: Prominent among the teachings

of the New Jerusalem is that which informs of a new dispensation of Divine Truth which is gradually to have an increasing influence in the thought life of the Christian church. This new dispensation of Truth is said by New Churchmen to have its origin in the Lord, from whom it then passes through the minds of angels into the minds of men. The Truths of the new dispensation are the teachings which the New Church (as the Church of the New Jerusalem is commonly called) has unreservedly espoused. These teachings appear to be of such far-reaching character that they invite a closer examination before an analysis of New Church religious education may be made.

PRINCIPLES AND OBJECTIVES: The underlying principles of religious education in the church of the New Jerusalem are found in the body of the "Heavenly Doctrines," as the theological writings of Emanuel Swedenborg are frequently called. While no brief summary of these doctrines may hope to do them justice, their significance and general direction may be indicated. The fountain of all New Church motivation is found in the Doctrine of the Lord. From that follows the Doctrine of the Sacred Scriptures, which declares that the literal Scriptures are correspondences of Heavenly and Divine things. Among the New Church teachings are the following: Within the literal Scriptures are interior meanings scarcely imagined by the average reader. The nature of man shows him to be even

of the New Jerusalem is that which informs of a new dispensation of Divine Truth which is gradually to have an increasing influence in the thought life of the Christian church. This new dispensation of Truth is said by New Churchmen to have its origin in the Lord, from whom it then passes through the minds of angels into the minds of men. The Trinity of the new dispensation are the teachings which the New Church (or the Church of the New Jerusalem is commonly called) has unreservedly espoused. These teachings appear to be of such far-reaching character that they invite a closer examination before an analysis of New Church religious education may be made.

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more a citizen of the Spiritual World than he is of the natural world. The Spiritual World is the permanent home of human beings after they have passed out of the life of the physical body. The Doctrines declare that much about the nature of that world may be known. The Doctrine of the Second Coming of the Lord is peculiarly the Doctrine of the New Age. New Churchmen declare that the Second Coming is now taking place as the Lord comes in clearer light to the minds of men. The objectives of religious education in the New Church arise out of the underlying principles which the Doctrines of the Church declare.

SWEDENBORG, "SERVANT OF THE LORD JESUS CHRIST": The basis of New Church teaching is found in the theological writings of Emanuel Swedenborg. The New Church makes no claim of relying on religious "persuasions" or mystical experiences. It renounces "persuasions" as irrational and for the same reason is thoroughly disinclined towards mystical experiences. It demands a basis of knowledge. For reasons which it holds valid the New Church declares that Swedenborg, who in his later years signed himself "servant of the Lord Jesus Christ", was a true reporter of "things seen and heard" in the Spiritual World and of the truths which were to be of service for the New Age. Even as the world counts greatness, Swedenborg is

more a citizen of the spiritual world than he is of the material world. The Spiritual World is the permanent home of human beings after they have passed out of the life of the physical body. The Doctrine declares that such a part the nature of that world may be known. The Doctrine of the Second Coming of the Lord is peculiarly the Doctrine of the New Age. The Swedenborgian declares that the Second Coming is now taking place as the Lord comes in clearer light to the minds of men. The perspective of religious education in the New Church arises out of the underlying principles which the Doctrines of the Church declare.

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is recognized in competent quarters as one of the leading minds among men.

EDUCATIONAL BEGINNINGS, 1817-1867: Following the organization of the General Convention of the New Jerusalem in 1817, the New Church societies made repeated attempts to teach doctrinal truths to their children. During the first years they made use of English and American catechisms. In course of time a Committee on Religious Instruction was established charged with the responsibility of providing New Church Sabbath Schools with materials for teachers and pupils. Successive efforts towards that end bore little fruit. Persistent doctrinal emphases characterized all these early efforts.

PERIOD OF TRANSITION, 1867-1883: The American New Church Sabbath School Association was established in 1867, but for almost fifteen years we see little of its actual work. Several new doctrinal publications for Sunday Schools made their appearance during this period, but only one, the Hosanna, a book of hymns, song, and chants, made a lasting contribution to the development of Convention's church school literature. The lineal descendent of that first Hosanna, the Hosanna of today, is the accepted hymn book of New Church Sunday Schools at the present time.

THE MODERN PERIOD, 1883-1940: Following the opening of the modern period of Convention's church school history, a comparatively large body of New Church Sunday School materials began to come off the press. From 1883 to 1901 a total of eight volumes of Bible and doctrinal lessons were published. Sunday School weeklies were provided for the children from 1893 to 1915. In 1933 a complete fourteen-year series of cycles of Graded Lessons was issued. Improved Uniform Lessons were added in 1940. Both Graded and Uniform Lessons are in use in the New Church schools today.

PRESENT STATUS OF CONVENTION'S LESSON MATERIALS; All printed materials of Convention's Sunday School courses aim to present the Lord as the center of the child's attention. In the language of religious education, they are Bible-centered courses whose inmost heart is the Lord Himself. To the extent that the Bible-centered curriculum is in disrepute among religious educators of the day the New Church curriculum is in disrepute. There is reason to believe, however, that the present trend of religious education is moving in the direction of a greater emphasis on the importance of the Bible. The New Church will be found to support such a trend.

THE NEXT STEP: Since the New Church holds the Bible in preëminent esteem, it is not to be expected that a new devel-

THE "DOWN" CURVE, 1924-1940: Following the opening of the modern period of Convention's church school history, a comparatively large body of new Church Sunday School material began to come off the press. From 1924 to 1927 a total of eight volumes of Bible and doctrinal lessons were published. Sunday School pupils were provided for the Bible from 1925 to 1934. In 1933 a complete Graded Lesson series of eight of Graded Lessons was issued. Improved Uniform Lessons were added in 1940. Both Graded and Uniform Lessons are in use in the New Church schools today.

PRESENT-DAYS OF CONVENTION'S SUNDAY SCHOOL MATERIALS: In printed material of Convention's Sunday School curriculum aim to present the Lord as the center of the child's attention. In the language of religious education, they are Bible-centered courses whose insight that is the Lord himself. In the extent that the Bible-centered curriculum is in disrepute among religious educators of the day the New Church curriculum is in their eye. There is reason to believe, however, that the present trend of religious education is moving in the direction of a greater emphasis on the importance of the Bible. The New Church will be found to support such a trend.

THE NEW ERA: Since the New Church holds the Bible in independent esteem, it is not to be expected that a new level-

opment of religious education in the General Convention will not involve a solid emphasis on the use of the Bible. To be fully effective such a development should make use of all progressive techniques and procedures that make the Bible a more vital factor in the lives.of children. A proposed new curriculum, therefore, should not be constructed without the effective aid of experts in child psychology and in the field of general education. If Convention produces a successful Bible-centered curriculum, making use of advanced educational principles, the whole Christian church will have reason to examine the results.

APPENDIX.

APPENDIX A.

THE FAITH(*)

We worship the One God, the Lord, the Saviour Jesus Christ, the Redeemer of the world: in whom is the Father, the Son, and the Holy Spirit; whose Humanity is Divine: who for our salvation did come into the world and take our nature upon Him. He endured temptation, even to the passion of the cross. He overcame the hells, and so delivered man. He glorified his Humanity, uniting it with the Divinity of which it was begotten. Without this no mortal could have been saved: and they are saved who believe in Him and keep the commandments of his Word. This is his commandment: that we love one another, as He hath loved us: Amen.

(*) The Faith of the New Church: from the second tentative form of the Morning and Evening Services and Responsive Services. Boston, Book of Worship Revision Committee, 1939 and 1940, pp. v-vi.

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APPENDIX B.

The Place of Reason in the New Church...(*)

Prior to Swedenborg's time it was an established tenet in all the churches of Christiandom, that religious doctrines were not to be scrutinized by the eye of reason; that they (some of them at least) were profound mysteries which people were not supposed to understand, and should not, therefore, "pry into;" that they were to be accepted blindly, not rationally: that, in such matters, the understanding was to be held in complete subjection to faith. And there was reason for this; for the generally accepted beliefs of that day were not such as would stand the test of rational examination. Therefore it became the habit of religious teachers, when questioned closely about their doctrines, to deny the lawfulness or propriety of exercising one's reason in matters of religious belief, and to seek shelter behind that much abused but very convenient word, mystery.

Swedenborg lays the axe at the root of this pernicious tree. He announces himself as the herald of a New

(*) From B.F. Barrett's, The Question What Are the Doctrines of the New Church Answered. The Swedenborg Publishing Associa-

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Dispensation-- a dispensation of rational religious truth; and throughout his writings he insists on the freest and most faithful exercise of the understand in matters of faith. He repudiates, as a false and pernicious dogma, the prevalent idea of his day that religious doctrines were not to be subjected to the scrutiny of reason, or brought within the grasp of the intellect; and insist that spiritual truth should be seen, or received rationally. Speaking of the New Church whose dawn he heralded, and whose doctrines he claims to have been specially commissioned to reveal, he says:

"In the New Church this tenet, that the understanding must be kept in subjection to faith, is to be rejected: and in place of it this is to be received as a maxim, that the truth of the church should be seen before it is received; and truth cannot be seen otherwise than rationally..... Who can acknowledge truth and retain it unless he sees it? And what is truth not seen but a voice not understood?" (A. 664.)

And everywhere throughout his writings he insists on the importance of receiving truth rationally; that is, of exercising our reason on whatever is presented us for religious truth, or of seeing it with the eye of the mind before we accept it. And he declares that a blind belief is dangerous,

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Disposition--a disposition of rational religious truth; and throughout his writings he insists on the fresh and most faithful exercise of the understand in matters of faith. He remonstrates, as a false and pernicious dogma, the prevalent idea of his day that religious doctrines were not to be subjected to the scrutiny of reason, or brought within the grasp of the intellect; and insist that spiritual truth should be seen, or received rationally. Speaking of the New Church whose dawn he heralded, and whose doctrines he claims to have been specially commissioned to reveal, he says:

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and unworthy to be called a belief.

"Shut people's eyes," he says," stop their ears, that is, induce them not to think from any understanding, and then tell those impressed with some idea of eternal life whatever you will, and they will believe it; yes, even if you should tell them that God can be angry and breathe vengeance; that He can inflict eternal damnation upon anyone; that He requires to be moved to pity by his own Son's blood..... with other like extravagances. But open your eyes and unstop your ears, that is, think of these things from your understanding, and you will straightway see their utter disagreement with the truth." (Faith 46.)

He says that no one ~~accepts~~ in heaven accepts for truth anything which seems to him unreasonable, or which does not satisfy the demands of his intellect.

> "All in heaven see truths with the understanding, and so receive them (that is, rationally); but what they do not see with the understanding they do not receive. And if anyone says to them they must have faith, although they neither see nor understand, they turn away, saying: How is that possible? What I see or understand, I believe; but I cannot believe what I cannot see or understand."(R. 564; E. 1100; 232, 242, 759; Faith 46, 87,88; A. 5432.)

And throughout his theological writings this illumined teacher vindicates the claims of reason, and insists on the faith-

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And throughout his theological writings this illustrious teacher vindicates the claims of reason, and insists on the faith-

ful exercise of the understanding in all our religious inquiries. The New Church therefore repudiates and condemns the old dogma that we are to believe blindly, or that, in religious matters, the understanding is to be held in servile subjection to faith. And while it never exalts human reason above divine revelation, it inculcates, as an imperative duty, the free and faithful exercise of our rational faculties upon whatever claims to be such revelation, and counsels us to accept for religious truth nothing against which our reason revolts, or which fails to commend itself to our rational intuition.

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APPENDIX C.

Tributes to Swedenborg.(*)

No man can know the theology of the nineteenth century who has not read Swedenborg.

Henry Ward Beecher
From first edition, Testimony of Genius.

Emanuel Swedenborg was a collosal genius. Scientist, philosopher, psychologist, engineer, reformer, sage, seer, he made the whole range of human knowledge his field and proved himself one of the supreme geniuses of all time.

John Haynes Holmes
The Community Church, New York.

Swedenborg was indeed a universal genius. That he has influenced profoundly not only Sweden but all countries of intelligence and education is beyond question. He is a full-orbed character.

S. Parkes Cadman
Late President Federated Churches of Christ in America.

I have the profoundest honor for the character and work of Emanuel Swedenborg. I have from time to time gained much from his writings. It is impossible to say little on so great a theme.

Phillips Brooks
From a letter to Rev. Clarence Lathbury.

Shakespeare and Swedenborg were both Titans. In the pres-

(*) Selected from Tributes; commemorating the 250th anniversary of the birth of Emanuel Swedenborg. Hawthorne, N.J., Swedenborg Publishing Publishing Society, 1938.

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(*) Selected from Tributes; commemorating the Sixth anniversary of the birth of Emanuel Swedenborg. Tarbborne, n.d.; Swedenborg Publishing Publication Society, 1906.

ence of such giants small men seem to wither and blow away.. .... No other man (than Swedenborg) ever comprised in himself so much physical science..... Thinking men everywhere agree that Swedenborg blessed and benefitted the race, preparing the way for the thinkers and the doers who should come after him.

Elbert Hubbard
In Little Journeys, vol.8.

Mankind will ever conceive of Swedenborg as an inspired guide on the great journey.

Dr. Max Mason
California Institute of Technology (formerly president Rockefeller Foundation).

Swedenborg's work was of the utmost permanent value to mankind.

Dr. H. Spencer Jones, M.A.
British Astronomer Royal.

I admire Swedenborg as a great scientist and a great mystic.

Dr. Carl Gustav Jung
Psychologist, Zurich University.

Emanuel Swedenborg was the most remarkable man whom Sweden has ever brought forth.

Victor Nilson, Swedish Historian.
From Sweden, pp 321, 327.

Kant studied him and found him worthy of a controversy; Goethe was impressed by him, and so were young Blake, Coleridge, Carlyle, the Lake School of English Poets, Coventry Patmore, Henri de Balzac. Emerson wrote that"his dignity of thinking is an honor to the human race."

Baron Eric Palmstierna
Former Swedish Minister to Great Britain.

Swedenborg was a comet transcecting and illuminating his day, and comet-like disappearing for a time, but the comet has now returned to be revealed to and appreciated by the present world.

Dr. Dyneley Prince
Professor of History, Columbia University.

In the age of "one-eyed" reason, as it has been called, Swedenborg was among the very few who kept both eyes open, the eye of the soul and the eye of the senses. By sheer devotion to scientific research he discovered the limitations of science two centuries before Einstein and Eddington; but unlike many prophets of the soul, he never disparaged reason in the name of grace. For him, the material and spiritual universes were joined together by multiple correspondences, and an unbroken chain of discrete degrees.

Walter M. Horton
Professor of Philosophy of Christianity,
Oberlin College.

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With thoughts wide as the universe, deliberate, with wisdom in his hands, Swedenborg tells us how angels led him from realm to realm of the spiritual world, showed him the life that comes after death and the reality of things immortal. Angels were his teachers, his guides. He lodged his soul in heaven; he sensed the magnitude of the Divine Providence, the tremendous circumstance of life eternal. He He was permitted to walk the sky and the winding course of stars.

I am aware that some learned critics will break me on the wheel of their disdain. They will try to mend my poor philosophy on the anvil of their keen mirth with the hammer of reasons culled from science..... To one who is deaf and blind, the spiritual world offers no difficulty. Nearly everything in the natural world is as vague, as remote from my senses as spiritual things seem to the minds of most people. I plunge my hands deep into my large Braille volumes containing Swedenborg's teachings, and withdraw them full of the secrets of the spiritual world.

Helen Keller
In My Religion,

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APPENDIX D.

What the New Church Teaches.(*)

1. The Divinity of the Lord Jesus Christ, who is Jehovah God manifested to men.

2. The Divinity of the Sacred Scriptures- the spiritual nature and inner meaning of the Divine Word.

3. The unbroken continuity of human life.

4. The nearness of the spiritual world.

5. The necessity of a life of unselfish service and self denial as a condition of salvation.

The New Church finds these teachings in the Divine Word. It teaches nothing that cannot be confirmed by the Word of God. It acknowledges its indebtedness to Emanuel Swedenborg in whose theological works these doctrines are formulated. Swedenborg asserts that he was called by the Lord to make known to men the Second Coming. This second Advent was not a physical appearance, but a new revelation of Divine Truth to men by which the internal sense of the Scriptures was made known.

The New Church accepts this claim of Swedenborg because it finds that all the doctrines formulated in his writings are confirmed by the Word of God.

The New Church believes that it is commisioned to make known these doctrines to the whole world. In all humility it believes in this Divine commission; but it cheerfully acknowledges that in a wide and catholic sense the Lord's New Church exists wherever He is worshipped in his Divine Humanity and His revealed Word is accepted as a guide to human conduct and regeneration.

(*) The New Church Messenger, Oct. 1, 1941, p. 210.

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B.W. Book of Worship. Containing Services, Prayers, Sacraments, and Rites for the New Church. New York, New Church Board of Publications, 1912.

CCC Catechism for the Children of the New Church. Boston, John Allen, 1833.

CCM Children's New Church Magazine. Boston and New York, 1843-1880.

CFB The Child's First Book of Religious Instruction: In Twelve Reading Lessons, On Some of the Principles of the New Church, Intended for the Use of Sunday and Free Day Schools. By a Lady. Boston, Otis Clapp, 1843.

CHR The Child's True Christian Religion. New York, The New Church Publishing House, 1868.

CRT Christian Education Today. A Statement of Basic Philosophy: The International Council of Religious Education, Chicago, 1940.

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Bryn Athyn: Church Sabbath School Union, 1907.

B.V. Book of Worship.
Containing Services, Prayers, Sacraments, and other for the New Church. New York: New Church Board of Publication, 1889.

BOC Catechism for the Children of the New Church.
Boston: John Allen, 1871.

CCN Children's New Church Service.
Boston and New York, 1882-1890.

CCH The Child's Third Book of Religious Instruction: In Twelve Parts: Theory. Or Form of the Principles of the New Church. Intended for the Use of Sunday and Free Day Schools. New Edition. Boston, Ohio: Olney, 1866.

CNC The Child's Free Christian Religion. New York: The New Church Publishing Co., 1888.

CCC Christian Community Code. A Statement of Basic Philosophy: The International Council of Religious Education, Chicago, 1940.

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FL Familiar Lessons for New Church Sunday Schools. Boston, Nichols and Noyes, 1866.

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MAG New Jerusalem Magazine. Boston, 1827-1893.

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MRI Manuals of Religious Instruction. Bible Series, I-IV and Doctrinal Series, I-IV. New York, New Church Board of Publications, 1883-1901.

MES New Church Messenger. Official Organ of the General Convention. 1853-1942.

NWC New Jerusalem in the World's Religious Congresses of 1893, The. Edited by L. P. Mercer. Chicago, Western New Church Union, 1894.

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SLC Sunday Lessons for the Instruction of Children of the New Church, in Schools or at Home. Boston, Otis Clapp, 1838.

NAU New Jerusalem Magazine. Boston. 1827-1829.

NCU Record of Church Council. New York. New Church Publishing House. 1900.

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NAU Memoria or Religious Instruction. Edile Sahlen. I-IV and Doctrinal Notes. I-IV. New York. New Church Board of Publication. 1888-1901.

NJS New Church Repository. Original Organ of the General Convention. 1840-1841.

NNC New Jerusalem in the World's Religious Congresses of 1893. The. Edited by I. G. Tomeo. Chicago. Swedenborg New Church Union. 1894.

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NCU Report of Monthly Instruction. London. Theodore Spicer. 1898.

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LTO Sunday Lessons for the Instruction of Children of the New Church. In Boston and Toronto. Boston. Willis Olsen. 1893.

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